

"In the latter days, the sun shall rise from the west" • Holy Prophet Muhammad (peace be on him)

Separation of Church and State



An Islamic Perspective on Government

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The Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in over 178 countries in Africa, North America, South America, Asia, Australasia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad^{as} (1835-1908) in Qadian, a small and remote village in the Punjabi province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah). The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity. Hadhrat Ahmad^{as} proclaimed Islam as the religion of man: “The religion of the people of the right path” (98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur’anic teaching: “There is no compulsion in religion” (2:257). It strongly rejects violence and terrorism in any form and for any reason.

After the passing of its founder, the Ahmadiyya Muslim Community has been headed by his elected successors. The present Head of the Community, Hadhrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah..



Mirza Ghulam Ahmad (1835-1908)

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Muslims follow the name of God's prophets with the prayer *Alaehis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad *Sallallaho alaehi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *Radhi-Allaho anho/a* or 'may Allah be pleased with him/her.' While such salutations have been abbreviated in the text for readability (as, sa & ra respectively), we encourage all Muslims to offer these prayers as if set out in full.

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he had the honor of founding the *Muslim Sunrise*, which stands as the first and longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective.



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So Far So Good

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From the Holy Qur'an

Ch. 42, Verses 37-44

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ
وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾ وَالَّذِينَ يَحْتَبِرُونَ
كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾ وَالَّذِينَ اسْتَجَابُوا
لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٩﴾
وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٤٠﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾
وَلَمَنْ اتَّصَرَ بِعَدُوِّهِ فَاوْلِيكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٢﴾ إِنَّمَا
السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ الْأُمُورِ ﴿٤٤﴾

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

And those who hearken to their Lord, and observe Prayers, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

And those who, when a wrong is done to them, defend themselves.

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.

But there is no blame on those who defend themselves after they have been wronged.

The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

And he who is patient and forgives—that surely is a matter of strong determination.

Opening Commentary

The True Meaning of Jihad

To summarize, Islam excels all other faiths in the demonstration it provides of patience, rejecting evil and noble conduct. It would be foolish, unfortunate and wrong for Muslims to abandon this example. May God bring these ignorant maulvis (clerics) back to the right path. They have misled the populace into believing that the keys to Paradise lie in beliefs that are oppressive, cruel and completely immoral. Can it be a good deed to shoot a complete stranger, intending to kill him while he is absorbed in thought? Is this religiousness? If these are acts of any virtue then animals are more virtuous than human beings.

Glory be to God! How truly inspired by the spirit of the Prophets and the righteous were those who behaved like humble, weak babies when commanded in Mecca not to resist evil even if they were cut to pieces, acting as if their hands and arms possessed no strength. Some of them were killed in the following manner: two camels were made to stand close to each other, while each of the victim's legs were tied to the camels. Then, the camels were made to run in opposite directions. The victims were immediately torn apart just as a carrot or radish is split open.

Unfortunately, the Muslims—and

the maulvis in particular—ignore all these events and think of the whole world as their prey. Many maulvis are just like a hunter who moves stealthily towards a deer he is stalking in the forest, shooting his gun at precisely the right moment. They know



Mirza Ghulam Ahmad (1835-1908)

nothing about compassion for humanity. According to them, it is an act of Islamic virtue to fire a pistol or gun at an innocent person. Where are those who will act like the Companions^{ra} of the Holy Prophet (may peace and blessings of Allah be upon him) and remain patient while suffering torture? Has God commanded us to capture complete strangers and cut them to pieces or to shoot them without reason or proof of an offence? Can a religion be from

God if it teaches that you can enter Paradise by killing His blameless and innocent creatures—to whom you have not even delivered the message? Is it not shameful that a complete stranger should be unjustly killed while occupied in his daily affairs, thus widowing his wife, making his children orphans, and turning his house into a funeral parlor? Which hadith or verse of the Holy Qur'an authorizes such behavior? Is there any maulvi who can respond? Foolish people hear the word jihad and make it an excuse for the fulfillment of their own selfish desires. Or perhaps it is sheer madness that inclines them towards bloodshed.

I have just mentioned that Islam employed the sword during the time of our Holy Prophet, with God's permission, only after the disbeliever's swords had already sent many Muslims to their graves. Then God's honor willed that those who kill by the sword should also perish by the sword. God is very Noble, Ever Merciful and Forbearing. He shows great patience but, in the end, He protects the honor of the righteous. Muslims are not being killed today by anyone because of their faith. What authority do they have to justify the killing of innocents, I wonder?

"British Government and Jihad, pp. 13:15," July 7, 1900. For full text go to Alislam.org

Editorial

The Separation of Church and State has been a central theme in the international community's quest for establishing the optimum system of government. Particularly in American politics,



special emphasis has been placed in protection of religious institutions from the powers of government. At the same time, in many Muslim nations, such as Iran, Pakistan and Egypt, discussions are tilted towards combining religious and political authorities.

As proof of the comprehensive and worldwide message of Islam, the Holy Qur'an provides guidance on matters of governance. It does not favor any particular form of government, but does establish guiding principles under which governments must operate. Two fundamental aspects of Islamic rule are true justice, or *adl*, and consultation, or *mashaawarath*. The principle of true justice promotes protection of rights, fairness, harmony and peace with all

citizens, regardless of race, color, creed or faith. Consultation promotes democracy and thus the making of laws with the consensus of the population.

Spiritual guidance in Islam comes from the Khalifa and day-to-day civic matters are managed by the political government, preferably elected by the people. Each individual must balance his/her loyalties to the spiritual system of Khilafat and the political government

by following the laws of the land. Personalities such as Sir Muhammad Zafrullah Khan^{ra} represent an excellent example of this balance; Sir Khan^{ra} exhibited true loyalty to his Khalifa while at the same time serving in offices

such as President of the United Nations General Assembly and Chief Justice of International Court of Justice at the Hague. It was because of, and not in spite of, this loyalty that he was successful in both religious and political arenas.

There is no mention anywhere in Islamic teachings of a theocratic government. In order for a teaching to be universal, it cannot possibly suggest such a system. With diverse populations in so many countries, any theocracy (Hindu, Christian or Muslim) might prove devastating to the minorities that it would rule.

In this issue, we have reviewed the system of government, basically

secular, under the guidance of Islamic teachings as well as the treatment of minorities under such governments. Hopefully, it will promote more discussion and thought toward the real, practical and peace-promoting guidance of the Holy Qur'an.

Letters to the Editor

We are very appreciative of the Muslim Sunrise Summer Issue that was made available to the inmates at the Lake County Jail, Waukegan, IL.

As persons accused of various crimes, we await to seek justice in an environment where justice is denied to the accused. So, it was very interesting to the inmates (the majority who are Christian) to receive a Muslim publication that gave such insight into a variety of subjects, including justice from an Islamic perspective.

We are incarcerated in the Lake County jail awaiting trials and some inmates have been awaiting trials for more than a year or two. It is very frustrating to men and women who face a very slow judicial system where innocence is determined by the prosecutor's ability to control trials through various legal methods.

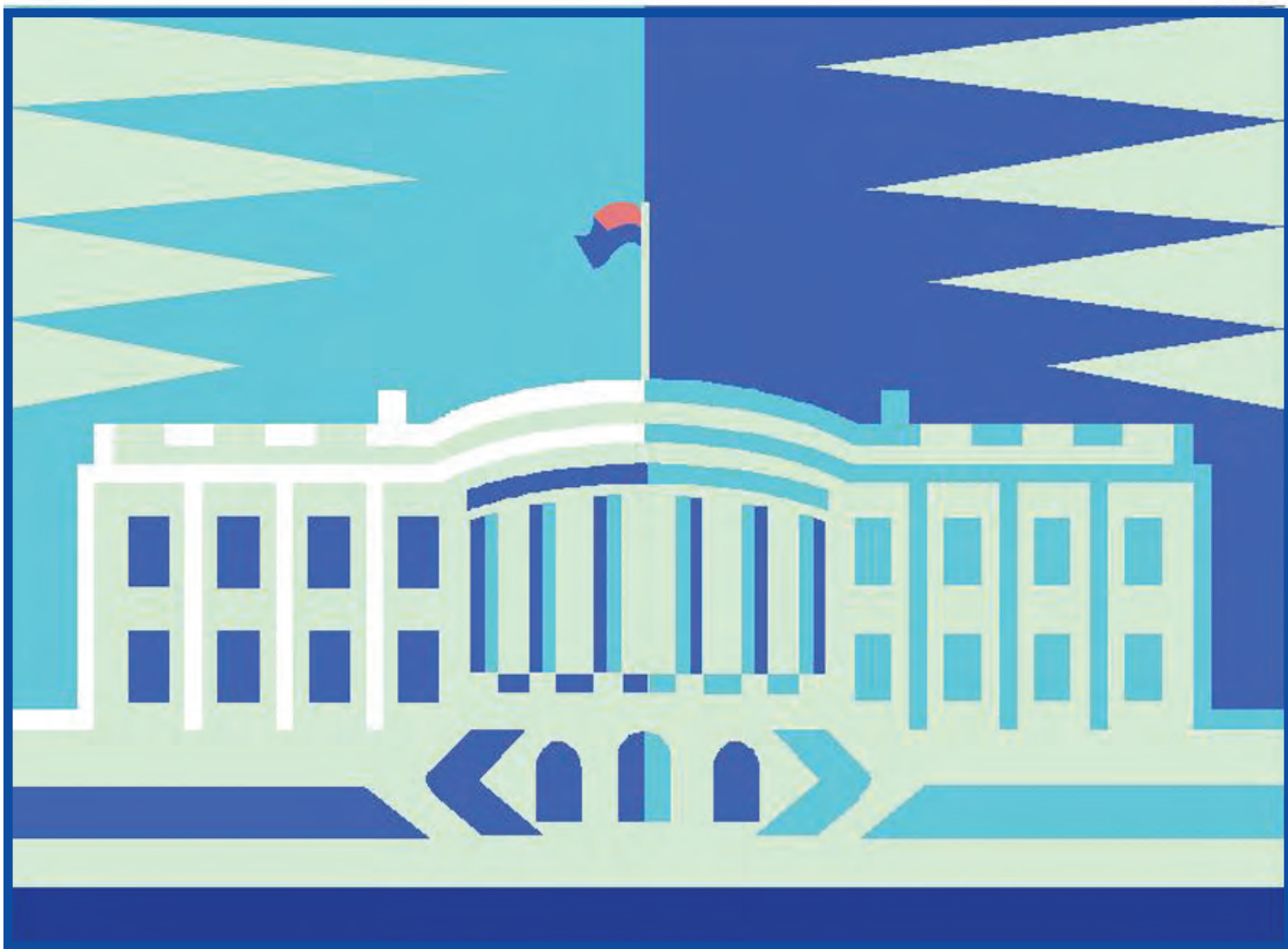
It was encouraging and enlightening to read in the Muslim Sunrise "Perspectives: The Science of Knowledge" that the Islamic interpretation of judging the accused is based on truth, not accusations simply supported by law enforcement, which is prone to make mistakes.

We have also learned in the same article that it is ultimately God who forgives and punishes. We, who are accused, only seek justice. Those who are guilty of crimes will be punished, but there should be room for true reformation. To send a person to prison for several years, only means that he will return to society with a hardened view towards those who have punished him.

Please continue to make the Muslim Sunrise available to the inmates at the Lake County Jail. We are grateful for any knowledge you can share with us.

Thank You!

Ed. Note: This letter was signed by several inmates at the jail.)



Does the Qur'an Sanction Theocracy?

By Arif Humayun

Politicized Muslim clerics around the world clamor for the implementation of Islamic Law (shariah) in Muslim-majority countries; they denounce Western policies as satanic; scorn cherished values such as secularism, democracy and human rights, and erroneously equate them with vulgarity and promiscuity. They convey the impression that Islam and the West are incompatible and Western ideals utterly opposed to Islamic teachings. It is, therefore, important to denounce these myths and demonstrate that most secular laws and Qur'anic teachings (the basis of Islam) are quite compatible. Muslims must first understand their faith and then practice it to demonstrate that the Islamic system of governance meets or exceeds all other systems

for establishing a peaceful society.

Radical Muslims aspire for the utopian "Islamic Law," which they expect will usher in a period of peace and tranquility that existed during the heyday of the Muslim Empire. Such demands only confirm the age old adage that ignorance is bliss. Either politicized clerics are unaware of Islamic Law or they use it as a hollow slogan for political purposes. Either way, such demands confirm their ignorance of their rich faith and highlight their greed to usurp further control of Muslim societies. The fact that civil society in several dozen so-called "Muslim" countries is in crisis—the gravity of this crisis being directly proportional to their Islamization campaigns—illustrates these observations.

This article will argue that while the Qur'an defines the complete code of conduct for humanity, it enunciates only the

fundamental principles on which progressive societies may be built, with the assurance of equality and social justice. Islam does not endorse or sanction any particular form of government, including theocracy. The institution of clergy—let alone a political clergy—is alien to Islam. Specific requirements of Islamic Law are absolute justice, equality, and freedom of choice in all matters, including religion; the promotion of virtue and the suppression of vice; and social welfare for the citizens. It will further establish that the current secular law, for all practical purposes, is consistent with the principles of Islamic Law; the secular laws in Western countries are closer to Islamic Law than most people realize. The emergence of clergy in Islam is a recent phenomenon, as will be explained shortly; their emergence as a political force started as a reactionary movement to global political

events nearly a century ago. The disastrous consequences of clergy domination in Muslim societies is evident from the social, moral and spiritual decay in countries where the so-called “Islamic Laws” are implemented: Afghanistan, Iran, Pakistan and Saudi Arabia are blatant examples of how this misguided notion has damaged the very fabric of civil society.

Characteristics of Qur’anic Teachings

Muslims regard the Qur’an as the undisputed and original Word of God which was revealed to Prophet Muhammad^{sa} in the early part of the seventh century. Muslims believe that the Qur’an:

1. Provides guidance at all levels and in all fields;
2. Will continue to guide people till the end of times;
3. Is free from internal or external inconsistencies;
4. Proclaims fundamental principles which are in accordance with the laws of nature—the human understanding of which is dubbed science;
5. Addresses all human beings; that is, its message is universal and not restricted to any group of people or region.

The limitation of the human mind restricts it from fully understanding and comprehensively interpreting the Qur’an. However, both understanding and interpretation increase with the further development of human knowledge. Thus acquiring knowledge is an integral part of the Muslim faith. The Prophet advised Muslims to seek knowledge even if they had to travel to China, which was a vast journey in those days. It must be reemphasized that the Qur’an addresses all humankind; its message is universal and not restricted to any particular region or people. Moreover, the Qur’an defines Muslim in a very broad sense—those submitting to the will of God—and identifies Prophet Adam^{as} as the first Muslim. Similarly Abraham^{as}, Moses^{as}, Jesus^{as} and other prophets are referred to as Muslims. With this broad classification, the Qur’anic direction for government must be diverse—because of the diversity of people it applies to—only highlighting principles and cannot be overly restrictive as is being portrayed by today’s clerics.

The Qur’an assigns duties and

obligations to the individual, the due discharge of which will create a society that helps safeguard freedom, justice and equality for all; that system should promote and foster human welfare and prosperity in all spheres – social, economic, moral and spiritual. It seeks to establish a pattern of society which, bearing in mind all the evolving circumstances of a dynamic world, would maintain its character of beneficence in all spheres of life. The framework of beliefs, duties, obligations, exhortations and sanctions, affirmed by the Qur’an, is for attaining this objective. The Prophet’s functions are described in the Qur’an as the creation and strengthening of faith through drawing attention to Divine Signs, the moral and physical uplift of the people, teaching them the Law and furnishing them with guidance and expounding the philosophy underlying the Law and the guidance.¹

Qur’anic Teachings on Statecraft

The Qur’an gave Muslims a mission to create a just and decent society in which all members are treated equally and with respect. Muslims are not mandated to create a “Muslim State”, as is being demanded by today’s misguided clerics. The Prophet never proclaimed his desire to establish a Muslim state; he only focused on the establishment of a just society based on Qur’anic teachings. The political wellbeing of the Muslim community was, and is, a matter of supreme importance. The basic Qur’anic injunctions for statecraft (government), which formed the basis of governance during the time of Prophet Muhammad^{sa} and his immediate followers, are listed here:

1. “O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. Then if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and His Messenger and the Last Day. That is the best and most commendable in the end” (4:60).
2. “Whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord; and those who eschew the more grievous sins and indecencies,

and when they are wroth they forgive; and those who hearken to their Lord, and observe Prayer and whose affairs are administered by mutual consultation, and who spend out of whatever We have provided for them; and those who, when a wrong is done them, defend themselves” (42:37-40).

3. “Allah commands you to give over the trusts to those entitled to them, and that when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing” (4:59).

4. “O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred. Whether the person be rich or poor. In either case, Allah is more regardful of him than you could be. Therefore, follow not vain desires so that you may act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of that which you do.” (4:136).

5. “There is no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking...” (2:257).

6. “...And consult them in matters of administration; and when thou art determined, then put thy trust wholly in Allah. Surely, Allah loves those who put their trust in Him” (3:160).

Qur’anic teachings succeeded in uniting the war-torn Arabian tribes into a peaceful community, which accepted that a Muslim’s first duty was to create a just, egalitarian society, where poor and vulnerable people were treated with respect. This demanded a jihad (a word that should be translated as “struggle” or “effort” rather than as “holy war,” as Westerners often assume) on all fronts: spiritual, political, social, personal, military, and economic. By ordering their life so that God was given priority and His plans for humanity were fully implemented,

Muslims would achieve a personal and societal integration that would give them intimations of the unity which was God.² The “Islamic” principles thus created highly efficient systems of governance based on the principles of absolute justice, individual freedom, honesty, piety and responsibility—a responsibility that the person undertook as a matter of faith to express their love for God—in seventh century Arabia which reached its zenith and then started to decay after the Khilafat (Caliphate) became politicized; the Ottoman Empire collapsed in the 16th century when the global economic paradigm shifted towards industrialization.

It is important to remember that the global economic system prevalent during the seventh century was agrarian and the Islamic system, first promulgated by Prophet Muhammad^{sa} surpassed all contemporary systems of governance in robustness, fairness, social justice, and freedom of choice and practice in matters of religion. This “Islamic” system was beneficently established in bitterly tribal Arabia in a short time span and during Prophet Muhammad’s^{sa} prophethood (610-632 CE). The Prophet never tried to impose religious orthodoxy; rather his message was very progressive and went against the established pagan and tribal customs. He abolished evil customs like slavery and female infanticide that were prevalent in Arabia. He granted equal rights to women in the seventh century—which Western women had to fight for and did not receive until the twentieth century. His mission was to change people’s hearts and minds by treating them kindly and with absolute justice. He called the prevailing spirit of his time *Jahiliyyah*. Muslims usually understand this to mean the “Time of Ignorance,” that is, the pre-Islamic period in Arabia. But, as recent research shows, Prophet Muhammad^{sa} used the term *Jahiliyyah* to refer not to an historical era but to a state of mind that caused violence and terror in seventh-century Arabia. *Jahiliyyah*, I would argue, is also much in evidence in the West today as well as in the Muslim world.³

Development of Shariah

Muslim law had developed gradually in the centuries after Muhammad’s^{sa} death. It was a creative enterprise, since the Qur’an contains very little legislation but prescribes only those details which are essential. It

thus leaves considerable room for development and safeguards against restrictive rigidity. Indeed, it warns against seeking every regulation by express Divine command, as that might make the framework rigid and inelastic and, therefore, burdensome. “O’ ye who believe, do not keep asking about things which, if they were expounded to you, would become troublesome for you...Allah has left them out. Allah is Most Forgiving, Forbearing. A people before you made such demands, and when they received the directions they repudiated them”.⁴

That which Allah has “left out” is meant to be devised, in accordance with prescribed standards and values and in consonance with the framework, through mutual consultation, to meet the need when it should arise, always bearing in mind that the overall standard is that *ma’roof* (equity) is to be fostered and *munkar* (iniquity) is to be eschewed.⁵ The Prophet demonstrated this approach when he appointed Mu’az^{ra} as *qazi* (judge) of Yemen. He asked him what rule he would follow when he had to make a decision. Mu’az^{ra} said he would look for the rule in the Book of Allah. “And if you do not find the answer in the Book?”, queried the Prophet. “I shall seek for it in the example of the Prophet.” “And if you still lack an answer?” “I shall exercise my own judgment.” “That is the right way,” he was assured by the Prophet.⁶

Within a century after the Prophet’s demise, the Muslim Empire expanded rapidly and this widening expanse needed a complex legal system for effective administration. In their desire to govern within the framework of Islamic principles, a system to collect and record eyewitness reports about the Prophet’s sayings (Ahadith) and actions (Sunnah) was devised in the ninth century. These were carefully sifted to ensure an authentic record of his Ahadith and Sunnah which became the foundation of Shariah, the much publicized Islamic Law. This activity stimulated a lively and diverse intellectual ferment that formed several Schools of Jurisprudence within a short period. Many centuries later, four of them—all very similar and regarded as equally valid—the Hanafi, Maliki, Shafei and Hanbali (all of the “Sunni” persuasion), still maintain their preeminence and hold their sway in regions where Islamic Law is administered. The great Imams of Jurisprudence, Sunni and Shia alike, and also those of other persuasions, together with their eminent

disciples and a host of those who followed after them have, through their unremitting labors sustained through centuries, not only enriched Muslim Jurisprudence, but made an invaluable contribution to the development of the Science of Law and to what the eminent international jurist C. Wilfred Jenks has called the Common Law of Mankind. They have thus laid the juristic world under a heavy debt of gratitude.⁷ The study of jurisprudence (*fiqh*) did not simply consist in poring over old texts, but also had a challenging dimension. And, at present, there is no real incompatibility between Islam and the West.

In their zeal to cover every conceivable situation, some scholars ventured towards resolving theoretical and hypothetical situations, which might never be encountered in practical life. Their attempts to widen the horizon of jurisprudence failed and they only succeeded in restricting it. Their speculations concerning hypothetical situations served to freeze further development of jurisprudence, which over a long period thereafter became more speculative than constructive. Some even treaded on amusing and curious byways. So much so that some of the so-called works on Jurisprudence of later periods comprise within their scope sections entitled *Bab-el-Hiyal*, i.e. Chapters on Evasion, which work out methods of evading the spirit and defeating the purpose of the law while complying with its letter! It is obvious that the result was mortifying rather than enlivening, and the development of Muslim Jurisprudence was not only arrested but suffered a severe setback.⁸ Sadly, this is the situation today, where Muslim clerics are attempting to impose on the believers a system of rituals devoid of the spirit of Islam. Contrary to the Islamic teaching of acquiring knowledge, these clerics are denying educational access to Muslim women and only indoctrinating men with radicalism, fanaticism and terrorism.

Successes of the Muslim Empire

History testifies that the Islamic system of government, initiated during the life of Prophet Muhammad^{sa} and sincerely adopted by his followers, was highly successful. Till the sixteenth century, Muslims were the greatest global power. Paradoxically, Europe was going through a period of social, moral, spiritual and economic decline—a period generally referred to as the Dark Ages.

Three great Islamic empires existed during the early sixteenth century: the Ottoman Empire in Asia Minor, Anatolia, Iraq, Syria, and North Africa; the Safavid Empire in Iran; and the Mughal Empire in the Indian subcontinent. Each reflected a different facet of Islamic spirituality demonstrating diversity and adaptability of Islamic teachings based on the principles described above. The Mughal Empire represented the tolerant, universal philosophical rationalism known as Falsafah; the Safavid shahs represented Shia Islam, while the Ottoman Turks represented Sunni Islam. Each empire created a system based on Shariah and each one of them was an early modern institution, governed systematically and with bureaucratic and rational precision. In its early years, the Ottoman state was far more efficient and powerful than any kingdom in Europe.⁹ It can thus be concluded that the developments and refinements of the very successful Muslim systems of governance were diverse and allowed variations as long as the fundamental principles were incorporated.

For over eight centuries, Muslim societies were the cradles of scientific and economic developments and excelled in all forms of arts and sciences. People from around the world were drawn to these societies to live in peace and enjoy economic and intellectual prosperity. The Ottoman state was arguably the most up-to-date in the world during the early sixteenth century. It was superbly efficient, had developed a new-style bureaucracy, and encouraged a vibrant intellectual life. The Ottomans were open to other cultures. They were genuinely excited by Western navigational science, stirred by the discoveries of the explorers, and eager to adopt such Western military inventions as gunpowder and firearms.

The formation of these successful empires demonstrated the strength of the “Islamic” system that unfolded in the seventh century and its principles were successfully adapted to the changing landscapes of the expanding empires. As already noted, the global economic system was agrarian-based till the sixteenth century. All cultures depended economically upon a surplus of agricultural produce. This meant that there was a limit to the expansion and success of any

agrarian-based society, since it would eventually outrun its resources and obligations. There was a limit to the amount of capital available for investment.¹⁰ Thus the Islamic models of governance and economic management, based on the agrarian system, should have been updated to meet the changing needs of the industrial-based economic system that enabled Europe to transform their societies from the “Dark” to the “Renaissance” period. Sadly, that was not done and the Islamic system failed to maintain its leadership role.

Growing influence of Clergy in Ottoman Empire

The Arab provinces within the Ottoman Empire were reluctant to accept Turkish assumption of the Khilafat—the system of governance that evolved after the Prophet’s death and initially administered by the four “rightly guided” *Khulafa* (caliphs), who were elected based on piety. Due to internal strife and towards the end of the period of the rightly guided Khulafa, the Khilafat became politicized and hereditary and was assumed by the Ottoman Empire. The Arab provinces regarded the Turkish assumption of Khilafat as hegemony. The Ottomans successfully adopted the Shariah to alleviate Arab concerns and were the first to systematically organize Shariah courts. The Ottoman sultans (rulers) appointed religious scholars to key positions for safeguarding and developing laws in accordance with Islamic teachings; some of them were appointed qazis to preside over Shariah courts. This was despite the fact that the sultan and provincial governors had their own audience chambers for administering justice. The qazis thus became the real judges. Like them, their consultants (muftis), and the scholars who taught fiqh in *madrasahs* (religious learning institutions) were all state officials and assumed unprecedented powers over matters of faith in the Ottoman Empire. They were as essential to the government as the military and administrative personnel. Thus the acceptance of Turk control over Arab matters became more palatable as the sultan’s authority was mediated through the *ulema*—the religious scholars. Part of their job was to see how modern ad-

vancements could be accommodated within the paradigms of Muslim law. Consequently they also became the arbiters for determining and defining everything Islamic.

The ulema thus became an important link between the sultan and his subjects, between Istanbul and the distant provinces. The ulema could, therefore feel that the Ottoman state was their state, and the sultans for the most part accepted the constraints put upon them by the clergy because the partnership enhanced their authority. Never before had the Shariah played such a dominant role in the daily affairs of state as it did in the Ottoman Empire, and the success of the Ottomans during the sixteenth century showed that their fidelity to Islamic law had indeed put them on the right path.¹¹ The unprecedented prominence given to the Shariah in the Ottoman polity would also have been seen in the context of the conservative spirit. Muslims in the early modern period did not experience Divine law as a curb on their freedom. Through this virtually unquestioned authority over religious matters the clergy progressively assumed more control and sacred authority over Islamic law and subsequently became its self-appointed vigilantes—a phenomenon contrary to the teachings of Islam that has now become painfully evident to the world. ♦

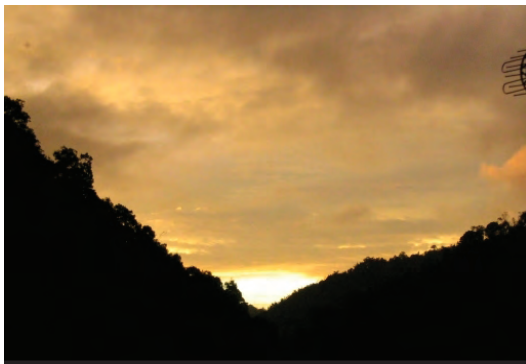
In Part 2, the writer will address the following topics:

- Decline of the Muslim empire
- Qur’anic forms of government
- Implementation of “Shariah” in Muslim countries
- Returning to truly Islamic government

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Endnotes

- 1 Qur’an Ch 62, Verse 3; Zafrullah Khan “Islam and Human Rights” p 14.
- 2 Karen Armstrong “The Battle for God” p 37.
- 3 Karen Armstrong “Muhammad – A Prophet For Our Times” p 20.
- 4 Qur’an Ch 5, Verse 102-3
- 5 Qur’an Ch 3, Verse 100 and Chapter 42 Verse 39
- 6 Tirmadhi I, Sect.: Judgments, Ch.: Problems facing a Judge
- 7 Zafrullah Khan “Islam & Human Rights” p 14-16
- 8 Zafrullah Khan “Islam & Human Rights” p 15-17
- 9 Karen Armstrong, “The Battle for God”, p 40
- 10 Karen Armstrong, “The Battle for God”, p 33
- 11 Karen Armstrong “The Battle for God”, p 36



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Poetry Corner

Hamd...A Poem in Praise of God

By Hadrat Mirza Ghulam Ahmad^{as}

*It is Thy sheer grace and beneficence that Thou hast chosen me;
Otherwise, there was no lack of servants in Thy entourage.*

*Those who claimed to be my friends have all become my enemies
but Thou hast not abandoned me, O Thou Who fulfills all my needs.*

*O my Unique Friend, O Refuge of my soul, Thou art sufficient for
me; I need no other beside Thee.*

*Had it not been for Thy grace, I would have died in frustration;
Only God knows where my dust would have been thrown.*

*O God, may my body and my soul and my heart be spent in Thy
cause; for I Find no one else who loves as Thou dost Love.*

*From the beginning, my time was passed under Thy care, I was
nurtured in thy lap like a suckling baby,*

*I have not seen in mankind the fidelity that Thou hast; there is no
comforter like unto thee.*

*People say that one without merit finds no acceptance, and yet I
have been accepted though I am without merit.*

*I have been the recipient of Thy numberless favors and bounties
which it would be difficult for me to count till the Day of Judgment.*

*What is my fault that I have received Thy command; who am I to
reject the command of the Omnipotent Sovereign?*

*This cool breeze has started blowing after a long interval; only God
knows when these days and this spring will return.*

*People know nothing of the relationship that I have with my
Beloved; He has become mine, my life is entirely His.*

*At times I am Adam^{as}, at times I am Moses^{as} and at times Jacob^{as}. I
am also Abraham^{as}; and my progeny is countless.*

*I am a tree that bears David-like fruits; as I am David^{as}, so is
Goliath my quarry.*

*Like Jesus^{as}, I would have been drawn upon the cross; had it not
been for the name of Ahmad^{sa} upon which I wholly rely.*



Tocqueville's "New" Liberalism: A Call for a Just and Moral Democracy in the Western and the Muslim Worlds

By Mahmood Ahmad

"Legislators of democracies and all honest and enlightened men who live in them must therefore apply themselves relentlessly to raising up souls and keeping them turned toward Heaven. It is necessary for all those who are interested in the future of democratic societies to unite, and for all in concert to make continuous efforts to spread within these societies a taste for the infinite, a sentiment of greatness, and a love for immaterial pleasures."

Alexis de Tocqueville, *Democracy in America*¹

What role should religion play in public life? Ten years ago, that question was likely not on the radar of most ordinary people in the Western world. In the wake of the 9/11 attacks, however, it has become one of the most pressing issues in our global discourse. In particular, a lively debate exists about whether Islam can become a part of the "modern" world, both as a part of existing Western democracies and as secular governments in the Muslim world. One of

the most significant elements of that modernization is said to be the "separation between mosque and state." What does it mean, though, for religion and state to be separated? Are we faced with a stark choice between a militantly secular state that would ban headscarves in public places and an Islamic theocracy that would mandate them? The above excerpt from Alexis de Tocqueville's *Democracy in America* brings to light a different paradigm for understanding the proper place of religion in public life, one that recognizes that religion and the state must be separate but also that in order to flourish, democracy actually needs religion. Tocqueville's ideas about this "new" liberalism not only provide a relevant model for the role of religion in modern democracies, but unexpectedly resonate with much older ideas of Islamic justice elaborated in the Quran, thereby providing an instructive framework for thinking about the harmonious coexistence of democracy and Islam.

Upon arriving in the United States for a year long visit, nearly two centuries ago, a young French aristocrat named

Alexis de Tocqueville was surprised to observe that religion was an enormously powerful force in American society.² As a child, he had lived through the bloody aftermath of the French Revolution, an event that had spelled the end of the dominance of the enormously powerful Catholic Church. In the post-Revolutionary period, religious sentiment had become distinctly unfashionable in France and was regarded as a symbol of the oppressive old regime. What struck Tocqueville the most, however, was that religion exercised a much more important indirect, rather than direct, influence on the American people. For instance, religion did not explicitly influence political life: clergymen did not run for office, and typically scriptural demands did not form the basis for laws.

Such observations contributed to Tocqueville's own understanding of democracy, that while "religion never mixes directly in the government of society," it should nevertheless be considered "the first of [American] political institutions."³ Above all, religion provides citizens with limits, so that

even when the law permits them to do everything, “religion prevents them from conceiving everything and forbids them to dare everything.”⁴ While democracy liberates individuals from their social and political shackles by providing them with an equal voice in the governance of their societies, it also has a potentially very dark side, which Tocqueville labels as “democratic despotism.”⁵ The logic of democratic despotism is essentially as follows: if a majority of the people wish that something should be done, it is in their interest, and therefore it should be done. Tocqueville warns that tyrants would come to power through the democratic system and use the people’s interest as an excuse to commit horrible deeds. He refers to the idea that “everything is permitted in the interest of society” as an “impious maxim [...] legitimat[ing] all tyrants to come.”⁶ As it turns out, he was quite prescient; the twentieth century has seen countless examples of democratically elected tyrants, including Adolph Hitler.

For Tocqueville, the source of democratic despotism was the disappearance of religion from public life. When democracy emerged as the alternative to replace thousands of years of despotic rule, one of its most important consequences was that it weakened, and in many cases destroyed, ancient institutions that had held people together in various forms of communities. Tocqueville’s argument was that these ancient “political bonds” cut both ways—on the one hand, they prevented people from living their lives in accordance with their own wishes, but on the other hand, they also prevented them from engaging in behavior which would clearly be harmful to others around them.⁷ Now that we live in free and democratic societies, we no longer have the coercive power of the king or other masters in our lives to constrain our actions. Instead, we have to rely on our own internal moral compass, both in our private lives, but also as we participate in public life. For Tocqueville, it was clear that the values that guided our internal compasses could come from only one of two places: faith and materialism. Modern rationality, he ar-

Individualism can easily turn into egotism, and one of the most persistent critiques of modern society is that all the progress that has been achieved has come at the price of a great deal of selfish greed.

gues, leaves people with a sense of uncertainty—there are nearly always two sides to every argument, and the choice between them is unclear. We also live in societies dominated by individualism, and the paradigm of rationality encourages us to maximize welfare for ourselves. Individualism can easily turn into egotism, and one of the most persistent critiques of modern society is that all the progress that has been achieved has come at the price of a great deal of selfish greed. In fact, this charge is routinely made by those who seek to destroy modernity, and in particular by those who attacked the Twin Towers on September 11th. Al-Qaeda, the Taliban, and a large swathe of the population of the Muslim world believe that the people of the United States and the West as a whole live in tremendous decadence, a disease that threatens to infect the entire world. For them, the solution is straightforward—destroying modernity and taking us back into the depths of the dark ages. According to extremist Muslims, the cure for greed is to destroy ambition; the way to end license is to annihilate liberty.

Tocqueville’s solution, however, is to combine a love for justice and morality with an unwavering commitment to human liberty.⁸ He called this a new kind of liberalism; one that would ensure that freedom survived the threats posed by egotism and apathy.⁹ In order to realize this new form of liberalism, we have to look at the values held by the citizens of a society to understand what happens to its political system, and we need something to counter materialism. Faith, it turns out, provides the answer—it elevates men’s souls, makes them look beyond the present and provides them with a moral

compass otherwise so lacking in modern societies.

At this point, we should step back and think about the relevance of Tocqueville’s “new” liberalism to the political life of modern Islamic societies. If Tocqueville is right, and justice and morality are important goals for any democratic society, how are those ends going to be achieved in an environment of rapid modernization and Westernization? For Muslims, who make up the vast majority of the residents of the Islamic world, notions of justice and morality are religiously bound. The Holy Qur’an says: “Indeed, Allah requires you to abide by justice, to treat [others] with grace and to give like the giving of kin to kin.”¹⁰ Interpreting this verse, Hadhrat Mirza Tahir Ahmad^{ra} writes that absolute justice, or *adl*, is a command to man from God:

“Today, humanity is in desperate need for justice. All its ills—which are responsible for polluting and contaminating human relationships—are directly borne out of a lack of justice...Therefore, it is our utmost duty to enlighten the world with the Qur’anic principle of justice.”¹¹

Elsewhere, he says that “politics is secular, but politics is *not* just.”¹² In order to become just, politics must be universal, he says, and “universality can be added to politics only through the universal principles of morality.” Justice, he counsels, cannot be equated with the particular interest of a particular people at a given time. Rather, it is a transcendent value, one that requires us to look to a loftier goal, namely a better world for all the people in it. And that, he argues, can be done only by returning to the universal attributes of God, the concept of God. This is not a message to Muslims in particular, he stresses; rather, it applies to all the world’s religions, all of which share a common belief in a Creator who has taught us the distinction between good and evil, justice and injustice. Thus, the Qur’anic concept of absolute justice, universal in content and application, is absolutely essential to fostering a good politics.

Tocqueville successfully demonstrated almost two hundred years ago

that in the model democracy of the modern world, the United States, religious morality played an enormously important role in sustaining liberal democracy. "Despotism can do without faith, but freedom cannot," he concludes, because without faith, people will cease to concern themselves with anything beyond mere self-interest, and lose sight of justice"¹³. Therefore, he advocates a new kind of liberalism, aimed at creating a just society. Hadhrat Mirza Tahir Ahmad^{ra} also concludes that the ultimate end of politics must be absolute justice, and he sees the principles of justice as emanating from the universal attributes of the Creator, which in turn are echoed in the moral teachings of all of the world's religions. At bottom, the two writers share a conviction that without the moral compass supplied by religious morality, modern society risks descending into a relativistic morass, where the very basic premise that there is a distinction between good and evil is called into question. To preserve that distinction, and ultimately to enable the pursuit of a just society, democracies must be repositories of religious morality. On the other hand, it is equally important to realize that religious morality is distinct from a religious state. It is a distinction that Tocqueville sees in the United States, and he emphasizes that the influence of religion on society is primarily indirect, rather than direct. Indeed, he remarks that priests in America never get involved with politics, and yet their sermons have a profound influence on American political life. The marvel of America, he thinks, is that religion was able to have such an impact without even an iota of direct involvement in political affairs. Because religion was not directly involved in politics, American politics did not break down along sectarian lines. Protestants and Catholics alike brought religious morality to the table, but did not express it in confessional terms. This ecumenical version of religious morality prevented the United States from fracturing into politico-religious enclaves of the sort common in Europe for many centuries, and in the Islamic world today. In "Absolute Justice, Kindness, and

Hadhrat Mirza Tahir Ahmad^{ra} writes that absolute justice, or *adl*, is a command to man from God: "Today, humanity is in desperate need for justice. All its ills—which are responsible for polluting and contaminating human relationships—are directly borne out of a lack of justice...Therefore, it is our utmost duty to enlighten the world with the Qur'anic principle of justice."¹¹

Kinship," Hadhrat Mirza Tahir Ahmad^{ra} explains that in today's world, all faiths can find common ground on basic moral questions, because they all hearken back to universal values of justice, mercy, and kindness, all of which are essential to preserve liberty in an age of greed and apathy. Thus the last thing the Muslim world needs is to be governed according to the precepts and dictates of some particular conception of the Islamic faith. The seventy-three sects of Islam are unable to agree on virtually anything; moreover, as we have seen around the Muslim world, sectarian divisions propel violence and sustain repressive regimes. If Muslims are to establish free and democratic societies in the Islamic world, the basic foundation of politics will have to be universalist in nature. Such a politics will have to recognize that ecumenical is the common bond that ties all of us together.

Similarly, Tocqueville's native France, and the wider European community, would do well to listen to the Frenchman's advice and abandon its militantly secular ethos. Two centuries ago, Tocqueville predicted that Europeans would suffer a moral and spiritual crisis, which would prove to be the breeding ground for tyranny. His predictions proved to be prophetic; today, Europe has made tremendous progress since the bloodbaths of the last century, but the continent is widely believed to be in a

moral crisis. In an ironic reversal of roles, the formerly colonized Muslims are now living in large numbers in Europe and are facing tremendous difficulties with the integration process. Many of these Muslims are attempting to implement their vision of a religious state in Europe, isolating themselves from the wider society and seeking complete autonomy from the governing law of their respective countries. On the other hand, militantly secular European governments are demanding that Muslims and other religious people abandon their religious morality in favor of the amoral ethos of modern societies. The only real way to bridge such a large gap would be to focus on a common goal of justice, and in order for that to happen, the secularists must recognize the value of religion as a source of morality, and religious people must abandon any notion of translating dogma into law.¹ ♦

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Endnotes

¹ Alexis de Tocqueville, *Democracy in America*, (Chicago: University of Chicago Press, 2000), 517.

² Ibid., 275-288.

³ Ibid., 280.

⁴ Ibid.

⁵ Ibid., 295-302, 661-67.

⁶ Ibid., 280.

⁷ Ibid., 668.

⁸ Letter from Tocqueville to Eugene Stoffels, July 24, 1836.

⁹ Ibid.

¹⁰ Surah Al Nahl (16:91).

¹¹ Mirza Tahir Ahmad, "Absolute Justice, Kindness, and Kinship," 15.

¹² "Mirza Tahir Ahmad, "Universal Moral Values, World Politics, and World Peace."

¹³ Ibid., 282.

Ethiopia is considered a Christian country even though Christians only make 35-40% of the population with 45-55% Muslims and the remainder Animist.



Status of Minorities under Muslim Rule

By Maham Khan

A common depiction of a muslim conqueror is of a fiery warrior on horseback, ready to butcher innocent people unless they convert to Islam; if the warrior happens to have a shred of mercy in him, he may choose to simply exile the infidel.

In 1685, during the reign of Louis XIV of France, the Jews were expelled from all French colonies and the observance of all religions other than Roman Catholicism was banned. In the early 13th

century, Pope Innocent III began the Albigensian Crusade, a twenty-year war against the Cathars of Languedoc who were considered a heretical group. The horrific persecution of the Spanish Inquisition is still well remembered today. The history of European kingdoms is littered with such examples of systematic discrimination or slaughter of the minority or subject populace. The old Latin adage of *cuius regio, eius religio*, meaning 'whose region, his religion', always had been in full swing here.

Today, however, Muslims are labeled the intolerant ones. Non-Muslims claim that under Islamic law, minorities are treated as second-class citizens. They argue that in the past, they were forced to pay heavy taxes; they were intellectually and politically stifled and were never employed at high posts; their worship places were snatched from them; they were to wear special badges to distinguish them from the rest of society. They essentially could not assimilate into society without having first converted to Islam.

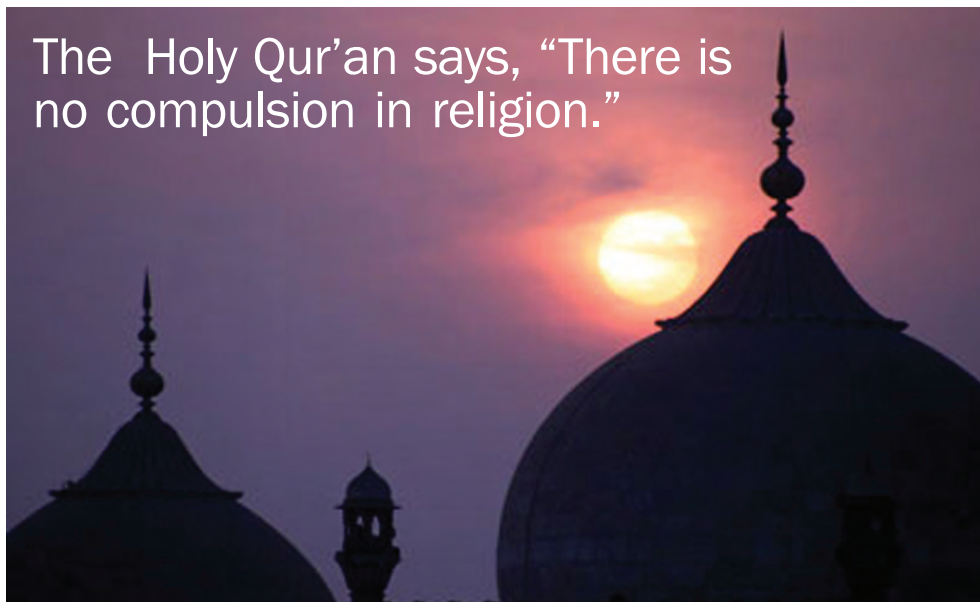
But the Holy Qur'an says, "There is no compulsion in religion". These words alone describe how, ultimately, people should be incorporated into society without having to convert to a specific religion. This is why, especially during the early rise of Islam, non-Muslims enjoyed full rights as followers of their own respective faiths. This does not mean that successive Muslim rulers never adhered to this practice, but there have been certain incidences where non-Muslims were subjected to unwarranted oppression, which had no basis within the framework of *Shariah*, or Islamic Law.

During the caliphate of Umar^{ra}, (634-644 A.D), when Jerusalem was conquered, the Christian officials were happy to let him offer his prayers inside the Holy Sepulchre. Umar^{ra} refused, explaining that his saying prayers inside the great church could lead to some uninformed Muslims taking advantage and staking their claim to it. This wise act of Umar illustrates the respect accorded to other faiths by Islam. It also shows that if faith is corrupted, justice cannot be guaranteed.

Islam holds People of the Book in high esteem; during their conquests, Muslims came into contact with Jews, Christians, and Zoroastrians. In Islam, they are protected minorities or referred to as *dhimmi*s. To all of them, the general rule was applied: 'In the sufferings of this world, Muslims and non-Muslims are alike'. Muhammad^{sa}, during his prophethood, granted a charter of freedom to the Christian monks of Sinai'. They were free to practice their beliefs and customs. The Christian wives of Muslim men were free to go to their churches. Their places of worship were respected. The monks could keep their monasteries. Even their judges were not to be removed from their posts. He called them his allies but they were not to be forced to fight with the Muslims in case they were attacked; in fact, the Muslims would fight for them.

Under Islamic law, non-Muslims are not obligated to defend the state militarily,

The Holy Qur'an says, "There is no compulsion in religion."



whereas Muslim citizens are. In lieu of military service, therefore, only non-Muslim men are required to pay a tax called the *jizya* tax. Much controversy has surrounded this tax, but what is underappreciated is the reason behind its imposition. Non-Muslims were always given protection from the state's enemies as well as their own enemies, and were excused from partaking in an ensuing war. Today, ironically, Muslims in the West pay taxes knowing that a part of it is funding a war on terror that invades predominantly Muslim countries. If a Western Muslim tries to evade such taxes, he will surely end up jailed.

During the time of the first caliph (*khalifa*) of Islam, Abu Bakr^{ra}, some Muslim tribes refused to pay the *zakat*. The *zakat* is a special tax that Muslims were and still are required to pay, its collection solely intended for the poor. Abu Bakr^{ra} actually went to war with his Muslim citizens because they were violating a law. Hence, even Muslims were not allowed any concessions.

All these taxes were collected by an agent of the khalifa. Otherwise, the administration of civil and religious affairs of the conquered cities (which were under the care of a Muslim general), remained the responsibility of the local people. In fact, the minorities were also allowed to be tried by their own law instead of the *Shariah*.

Marmaduke Pickthall recalls an incident by memory concerning a sub prior of the Monastery of St. George. He had stolen expensive property belonging to the Holy Sepulchre but was caught by the Turkish officials at Jaffa en route to Europe. They brought him back to Jerusalem to be tried by the monks

themselves, while he begged to be tried by Turkish law. The Turks, however, asserted that they had no jurisdiction over monasteries.

Countless monasteries enjoyed the advantage of Prophet Muhammad's^{sa} aforementioned charter of freedom. The Holy Qur'an commands the protection of all worship places: "...And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will surely help him who helps Him. Allah is indeed Powerful, Mighty" (22:41). These churches also possessed immense wealth, which they collected on their own from congregations or donated lands from members. Different sects of Christians were represented by their own patriarchs and their own priests in villages whose word was taken on matters regarding their own community. When Constantinople fell to the Ottoman Turks in 1453, the Patriarch of the old Roman Catholic empire was recognized as the political and religious leader of the Christians. Before the Muslims marched in to claim victory, an advance force of soldiers was sent to protect key buildings—like the Church of the Holy Apostles—from being destroyed. And when the Muslim forces first broke into the Theodosian Walls of Constantinople, many of the leading citizens surrendered peacefully to them and were allowed to keep their churches and villages and were protected by the Muslim forces called the 'Janissaries'. It was these protectors who would go on to form the *Millet* or self-governing multi-national populace in the city of Istanbul.

Although critics of Islam would like to suggest that it is a religion bereft of any kind of tolerance, history bears witness to the fact that Islam has always endorsed pluralism. Not only was the Millet of the Ottoman Empire a fine example of a flourishing heterodox society, but so was Spain under the Moors.

The Muslims, constituting of Arabs and Berbers of North Africa, arrived in Spain in 711 AD and called it Andalus. This name has several meanings, one of it being, 'to become green after a long summer or drought'. The history of this country shows how much of it prospered: "For nearly eight centuries, under the Mohamedan rule, Spain set all Europe a shining example of a civilized and enlightened state. Her fertile provinces rendered doubly prolific, by the industrious engineering skill of the conquerors bore fruit a hundredfold, cities innumerable sprang up in the rich valleys [...] Mathematics, astronomy, botany, history, philosophy and jurisprudence were to be mastered in Spain and in Spain only. Whatever makes a kingdom great and prosperous, whatever tends to refinement and civilization, was found in Muslim Spain..." (*The Moors in Spain*, Stanley Lane-Poole).

In Spain, the Muslims peacefully co-existed with the Jews and the Christians. In many cities, like Toledo and Valencia, they maintained separate quarters where they could freely live according to their own customs. Synagogues and churches were built in the most beautiful styles just as the mosques were built. Many Jews and Christians were involved in the translation of literary works along with the Muslims. Talmudic studies were encouraged just as they were fostered in Egypt and the Ottoman Empire. Many European travelers and scholars had come to Spain to further their knowledge and they all were treated with great respect. This was a centre for knowledge and all citizens were given equal opportunity to receive education and progress. Many Christians and Jews succeeded in attaining high positions in the army and the government. It cannot be said, then, that non-Muslims were deprived of prestigious ranks under Muslim rule.

Umar^{ra} had always employed Christians or Magians who spoke the languages in which the financial accounts of Syria, Iraq and Egypt were recorded. According to Manasseh, the Muslim rulers of Egypt always hired a Jew as the treasurer. Many Jews enjoyed the privileges of working as viziers and physicians to the rulers and their families. Salim I, the Turkish sultan, had made a Jew, Abraham de Castro, head of the coin minting press. The

famous Jewish theologian, Mamonides, was employed by Saladin as his vizier as well as his personal physician.

Saladin is one Muslim figure who is highly praised by non-Muslims and Muslims alike. When he took over Jerusalem during the Crusades, he protected the rights of the Eastern Christians, which were previously denied under the control of the Roman Catholic kings (many even had been forced to convert to survive). In fact, Saladin did not exact any revenge upon them when his fellow Muslims were massacred in Acre by Richard the Lion Heart on his way to Jerusalem, in 1192. Although Saladin kept Jerusalem under his control, he gave away coastal lands to the Christian Crusaders in the peace treaty that followed after learning that Richard was not strong enough to continue to fight the war, owing to his own health and that of his dwindling military. He could have fought the battle to the end and taken everyone captive, but Saladin believed in helping the needy and also in not taking advantage of his opponent's weak position.

The status of prisoners of war in Islam is also worth noting. During the time of Prophet Muhammad^{sa}, the prisoners were treated fairly and were given a chance for freedom by simply teaching the children of Muslims how to read and write. Women and children were not taken into captivity but were given amnesty. The manner in which prisoners are treated today does not reflect Islamic teachings. Torture was never employed to retrieve information from the prisoners. Prophet Muhammad^{sa} had always urged compassionate treatment of prisoners and never kept them in captivity for long.

Prophet Muhammad^{sa} treated everyone the same through kindness and justice. He is recorded to have said, "He who wrongs a Jew or a Christian will have myself as his indicter on the Day of Judgment." He never waged a war on a people owing to their religion, rather due to their conduct; this explains how a particular Jewish tribe, Banu Nadir, was expelled from the city of Medina during his time. The Jews had made an attempt to kill Prophet Muhammad^{sa} and so they were asked to leave and settle in Khyber, where they continued their mischief. They had proven that they could not be trusted. The Prophet did not ask them to convert, nor did he wage war on them. He simply asked them to leave. But perhaps the greatest example of his mercy and tolerance on a large scale could be found at the fall of Mecca, when he marched into the city with ten thousand companions. This was the

city that had persecuted him for thirteen long years but when he finally became their ruler, he forgave them for everything.

Pickthall has said in his lecture, *Tolerance in Islam*, "In the eyes of history, religious tolerance is the highest evidence of culture in a people [...] It was not until the Western nations broke away from their religious law that they became tolerant, and it was only when the Muslims fell away from their religious law that they declined in tolerance and other evidences of the highest culture. Before the coming of Islam, it (tolerance) had never been preached as an essential part of religion..."

As Muslims continued to conquer lands and pushed the frontiers of the Islamic empire westward, many became greedy for power. Prejudices began to creep into the Muslims and the Khilafat soon lost centralized power as groups of Muslims broke away from it and established their own khilafats. Many proved to be very biased and cruel towards their non-Muslim subjects, like the Almohads who took over Spain and forced its inhabitants to convert. It was during this time that Mamonides pretended to convert and then escaped to Egypt where he continued practicing Judaism and was later called an apostate. He was saved from execution by the Chief administrator of Saladin who said that such an execution was invalid.

One cannot deny the massacres of Cordoba (1011) and Granada (1066) in which thousands of innocent Jews and Christians were killed by Muslims. But it should be admitted that these tragedies were not instigated by the state. They were inflicted upon the masses due to the grievances of some ignorant Muslims against the minorities. And the bombing of churches and temples goes against the letter of Islam (2:63, 2:206, 22:41). Anti-Semitism began to increase in the 19th century basically due to a rise of Arab as well as Jewish nationalism. And if today many Muslim governments do not grant minority rights, it is only because they are not basing their law upon Islamic rules. They have become just like any other government—devoid of religious law.

Therefore, under a true Islamic government, where the Shariah is properly enforced, minorities will always benefit from the status of dhimmies granted to them. In the eyes of God, everyone is equal. u

Maham Khan is a staff editor for the Muslim Sunrise. She resides in Holt, Michigan.

Muslim Sunrise Interview

The Muslim Sunrise interviews diverse, noteworthy personalities from the U.S. and abroad, in order to share their background, beliefs and contribution to society with its readers. In this issue, we sat with Dr. Richard Parker, Lecturer at Harvard University's John F. Kennedy School of Government and Senior Fellow, Shorenstein Center on the Press, Politics and Public Policy. He's the author most recently of John Kenneth Galbraith's His Life, His Politics, His Economics.

MS: Professor Parker, please tell our readers a little about your background.

Parker: I grew up in Southern California, where my father was an Episcopalian minister and my mother a homemaker. I'm an economist by trade. I did my bachelors at Dartmouth and my PhD at Oxford. I worked as a journalist for years prior to coming to the Kennedy School, which is where I've been for the past 15 years. I've been teaching a course called "Religion, Politics and Public Policy" for the last nine years.

MS: During your time as a professional journalist, you help found a magazine. Tell us about that experience.

Parker: I was a managing editor at *Ramparts* magazine, when two other editors and I left to create another type of publication. We successfully established a liberal, progressive magazine for an "under 40" audience, which had reached a circulation of around 350,000 before I left. We named the magazine *Mother Jones* after Mary Harris Jones, an Irish immigrant, who was born in 1830 and died in 1930. She had migrated to America early in her life, but then lost her husband and all four children in a yellow fever epidemic. After grieving for some time, she plunged into issues of social justice, and ultimately became famous for working on issues like child labor, prostitution, labor rights, and so on. In fact, she's buried in a miner's graveyard. Harris was lovingly known as "Mother Jones" and was an iconic figure in America's struggle for social justice. My experience with *Mother Jones* was wonderful. I served as its first editor and publisher and spent seven or eight years there before leaving.

MS: How did you come to Harvard University and how is it that an economist started teaching a course called "Religion, Politics and Public Policy?"



Dr. Richard Parker, Lecturer at Harvard University's John F. Kennedy School of Government and Senior Fellow, Shorenstein Center on the Press, Politics and Public Policy.

Parker: Well I'd been working for Senators Kennedy and Moynihan prior to coming here, primarily on issues of change in the Soviet Union and traveling extensively within the Soviet empire. At the time, Bush Senior was president and James Baker was Secretary of State, and the Democrats were not very confident about the information they were receiving from the Republican administration regarding the Soviet Union, so they sent me and a couple others abroad to gather and report information to them direct from the USSR.

Around that time, I attended a dinner party back in the U.S., where I found myself seated next to Marvin Kalb, founding director of the Joan Shorenstein Center on the Press, Politics and Public Policy. We had an engaging conversation, which then led to an invitation to join the Shorenstein Center as a fellow. And the rest is history.

As for the class, it was actually inspired by students who started petitioning the dean for a course which addressed the role religion plays in politics. Fred Schauer, who was the academic dean at the time, called me up and asked me to teach the course. I told him that the interaction of religion and politics was not a part of my degree focus and that he should find a Divinity School professor to teach the course. Dean Schauer said that's exactly what he didn't want; Rather the course should be taught from a political, economic perspective. So I spent the next seven months conducting research, interviewing public and religious figures, and assembled a syllabus. I've been teaching the course ever since.

MS: Would you say religion plays a significant role in American politics and policymaking? How?

Parker: Religion's always played a significant role in American politics. Its influence just changes in type and intensity over time. First of all, the country's population is very religious when compared to Europe and really any other industrial nation. There are a number of reasons for this. First, we're a multicultural country, where immigrants bring over their religious identity as a part of their cultural heritage. While they may lose their native language over time, they tend to hold on to their religion as an important marker of who they are and where they came from.

Also, religion thrives in America thanks to disestablishment of the church. Churches in America must compete for congregations rather than be part of one large institution which doesn't need to reach out and serve people who by default belong to their church.

In terms of *how* religion impacts politics in America, I believe religion informs the ethics of citizens which shapes the positions they ultimately take in politics. While very few Americans follow a Rawlsian school of philosophy, most are Christian. In fact, more than 85% of Americans are Jewish, Muslim and Christian

– or identify with Abrahamic tradition if you like. So indeed religion plays a role in America's public sphere.

A great deal of American political culture is rooted in religion. One particular feature of our government, to “preach the good news of America,” is and has been characteristic of country, and is rooted in the evangelical tradition, for better or worse. It led to great good in World War II, but the same tendency backfired in the Iraq war quite frankly.

MS: A tangential question comes to mind. What are your thoughts on not just an individual's religious values informing his/her politics, but formal church involvement in the state?

Parker: I'd have to say I'm very American in that regard. I believe both the church and state benefit from separation. When church is a branch of state, it is often subject to state interests and finds itself compromised. When the state relies on one particular faith for its validity, it often becomes intolerant of other faiths. The mixing of church and state also tends to create a sort of reactionary politics, which is resistant to – and stands in way of – good types of change.

This was the case with Catholicism in 19th century Europe, where it ultimately rooted itself in opposition to democracy, because it had so long identified with monarchy and a feudal order.

MS: All else equal, what chances do Atheists, Muslims, Jews, Mormons, or even

Catholics stand of being elected to our highest office, that of the President?

Parker: I would say that there have been dramatic changes over the past forty years or so, especially since the presidency of John F. Kennedy, who of course was Catholic. Jewish Senator Joe Lieberman's vice presidential run and the election of Muslim Representative Keith Ellison up in Minnesota show that. While the country is still majority Protestant Christian, the old enmity against Catholics is largely gone from today's Protestants. And I would say few Catholics feel ostracized in the way their grandparents did a generation ago.

Even atheists are doing okay, despite polls showing otherwise, because Americans have a tendency to give the “right” answer to a poll, which would be “no, I would not elect an Atheist.” But practically speaking, Americans have shown themselves to be tolerant of religious diversity. Gallup polls show that 70% of Americans agree that you don't have to be religious to be ethical or moral. It's also important to note that non-believers are the fastest rising “religious” group in America, up from around 7% of Americans twenty years ago to about 15% today. This rise is partly a function of the Christian evangelical movement. Many who lost their faith but found it easier just to say they believed in God in the past became so angry about the Christian right's influence in politics, they made it a point to dissociate themselves from faith altogether. It's just another secondary effect of religious radicalism, which may well increase the Christian right's loyalty among their base, but also increases alienation amongst others.

MS: Does Christian scripture speak to any particular form of governance and does it speak to the relationship between church and state?

Parker: I'm from the mainline Protestant tradition, which differs from evangelical Protestantism. We don't believe in interpreting scripture literally, but read the text for its essential messages. For us, that essential message is the equality of human beings in the sight of God and the right of each human to be treated with dignity and respect. We are called by God on this earth to do our utmost to reduce poverty and suffering. The dramatic increase in both prosperity and technology over the past one hundred years in the West has brought us closer to solving that problem than ever before. The gap between the haves and have-nots today speaks to the lack of will not capability.

MS: Finally, do you think solutions to the world's problems today rest with religion or politics or something else?

Parker: The source of society's problems lies in human will and weakness, and in the capacity for acting evilly, which is not specific to any culture, religion, time or place. The *goal*, not the realized experience, but the goal of the kind of the religion I grew up with is to move towards a world that focuses on equality and dignity, while recognizing that we will never truly triumph over evil. ♦

A Woman's spiritual equality with a man is repeatedly stressed in the Holy Qur'an.

For instance it is said: "For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allah and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared forgiveness and a great reward." (33:36)

"Allah will turn in mercy to believing men and believing women; Allah is Most Forgiving, Ever Merciful. " (33:74)

The Decalogue Enhanced

Imam Mubasher Ahmad

Part II

The creation of the heavens and the earth in “six days” is not a reference to our ‘days’ caused by the planet earth’s revolving on its axis. The Holy Qur’an makes it clear that God’s ‘days’ are not the same as ours. A ‘day’ of God could be a thousand years long (22:48) or even fifty-thousand years long (70:50). Therefore, it is a reference to ‘six periods’ or ‘stages’ of extensive length of time. God’s settling on the Throne means Him being in full control of the natural laws that regulate His creation. God maintains, after creating everything, the final governing authority to sustain and develop His creation to its perfection—be it physical or spiritual. Therefore, the Holy Qur’an teaches us to glorify and worship the Creator, Sustainer and Nourisher (Rabb) of all the worlds (1:2).

The fifth Commandment in the Decalogue deals with honoring the parents—both mother and father. Honoring one’s parents is to be demonstrated through obedience (Gen. 27, 8, 13). God promises that an obedient child’s life may be prolonged, and his/her provisions may be expanded. Islam confirms this commandment. In the Holy Qur’an, showing kindness and thankfulness to parents comes next to the worship of God. Your Lord has commanded,

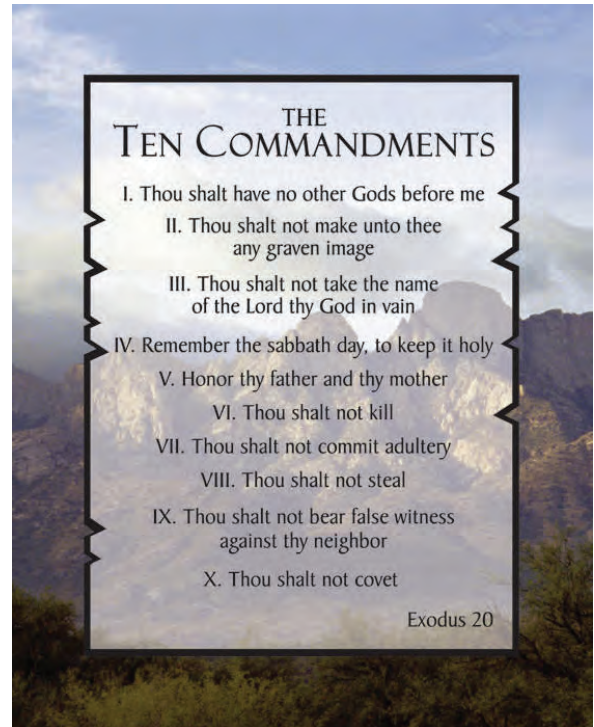
“Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with you, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech; and lower to them the wing of humility out of tenderness; and say, ‘My Lord, have mercy on them even as they nourished me in my childhood’” (17:24-25.)

A mother deserves special respect and kindness as she bears a child “in weakness upon weakness” (31:15). The Holy Qur’an teaches Muslims to be kind and obedient to their parents, even if their parents are non-Muslims. If non-believing parents try to make them worship other god(s) besides Allah, then only this specific desire of theirs should not be obeyed: And if they (your parents) contend with you to make you set up equals with Me concerning which you have no knowledge, obey them not, but be kind companion to them in all worldly af-

fairs; and in spiritual matters follow the way of him who turns to Me (31:16).

The next commandment, “Thou shalt not kill,” has been repeated in the Holy Qur’an in diverse ways, and the sanctity of life is given paramount importance. It reaffirms the Biblical teaching and states that whosoever unjustly kills a single person, it shall be as if he has slaughtered all mankind; and whosoever saves a life, it shall be as if he had protected the life of all mankind (5:33). Killing of the innocent and committing suicide both are grievous sins in Islam (4:30; 17:32). The Holy Quran also prohibits abortion, declaring it murder: “Kill not your children for fear of poverty” (6:152).

Another way to look at the sanctity of life is to consider the provisions of the death penalty in the Bible and the Holy Qur’an. Torah’s teachings in this respect are harsh. A child who disrespects, rebels, curses or



hits his parents is to be punished with death (Exodus 21:15, 17; Lev 20:9). A man was stoned to death for collecting sticks on the Sabbath day (Numbers 15: 32-36) because violating the Sabbath, according to Mosaic Law is punishable by death (Exodus 31:14-15). Showing contempt towards a priest or judge is a crime that asks for capital punishment: “And the man that will do presumptuously, and will not hearken unto the priest that stands to minister there before the Lord the God, or unto the judge, even that man shall die: and you shall put away the evil from Israel” (Deut. 17:12). In addition, the following crimes or sins attract death penalty in the Bible: Not being circumcised; not purifying oneself after touching a dead body; not observing the Day of Atonement; eating yeast at Passover time; eating offering while unclean; eating the fat of the offering; eating blood [sic]; for making sacred incense illegally and for coming near a sanctuary illegally. The list of sins deserving capital punishment is in fact longer than this!

In the Holy Qur’an, death penalty through due process of law is limited to only a few extremely serious crimes such as premeditated murder, murder committed in the course of armed robbery, or treason against the State endangering lives of civilians or soldiers. In a murder case, a victim’s suffering relatives have the option to spare the life of the convicted killer by accepting blood-money as compensation. In cases of armed robbery, or treason, where no one is killed, lesser punishments are prescribed such as imprisonment or banishment (5:33-34).

Committing adultery is the next prohibition after killing an innocent person. The commandment, “Neither shalt thou commit adultery” is so serious in nature that the Torah makes adultery a crime punishable by death: “And the man that commits adultery with another man’s wife, even he that commits adultery with his neighbor’s wife, the adulterer and the adulteress shall be put to death” (Lev. 20:10; Duet. 22:22). The death penalty is by stoning or burning with fire (Duet. 22:24; Lev. 20:14). In the same strain, the sins of engaging in bestiality and homosexuality also carry sentences of death (Exodus 22:19; Lev. 20:13). Christianity carried the concept of adultery to new levels: Divorcing a wife, except for adultery, and marrying another woman is committing

In the Holy Qur’an, death penalty through due process of law is limited to only a few extremely serious crimes such as premeditated murder, murder committed in the course of armed robbery, or treason against the State endangering lives of civilians or soldiers. In a murder case, a victim’s suffering relatives have the option to spare the life of the convicted killer by accepting blood-money as compensation.

adultery (Matt. 19:10). Similarly, to retain an adulterous wife, to marry a betrothed maiden, and to marry a Jew or an idolater are considered acts of adultery according to the New Testament writers.

In Islam, adultery and fornication are forbidden (25:69) and the punishment for committing these sins, after being convicted with full evidence, is a hundred stripes (24:3). Stoning to death or burning by fire is not prescribed in the Holy Qur’an. Punishment for adultery committed by a

married slave-girl is half that of a free married woman (4:26). Homosexuality is forbidden: “And if two men among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely Allah is Oft-Returning with compassion and Merciful (4:17).

In connection with the crime of adultery, the Holy Qur’an makes it clear that such an accusation needs irrefutable evidence. At least four truthful eyewitnesses are required prior to imposing any punishment. False accusation of adultery against an innocent person is no less a serious crime. “And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence thereafter, and it is they that are the transgressors, except those who repent and make amends, for truly Allah is Most Forgiving, Merciful” (24:5-6).

The Holy Qur’an goes a step further and details the necessary preventive measures to safeguard chastity and to prohibit committing sexual immorality. To do so, the Holy Qur’an forbids covert or uninvited visitations and social mixings between the opposite sexes. Respect for the privacy of homes is required (24:28-30). Men and women are commanded to restrain their eyes and guard their chastity (24:31-32). Women are required not to expose their charms to men (24:32). The institution of Purdah or Hijab (veiling) is thus closely connected with the preventive measures against sinful situations that lead to destroy social and domestic peace.

In addition, to prevent sexual misdemeanor, Islam encourages the institution of marriage (4:4, 26). The Prophet of Islam forbade celibacy, and said: “Whoever of you has the means to support a wife, he should get married, for this is the best means of keeping the looks cast down and guarding the chastity.” Furthermore he said: “The man who marries perfects half of his faith.” The Holy Qur’an encourages marriage of orphan girls and slave girls, and re-marriage of the widows at the earliest (2:222, 235-236, 4:4, 26, 24:33). In contrast, the Bible has some passages that discourage marriage. For example, priests must not marry divorcees or widows of non-priests (Ezek. 44:22). “The Lord came unto the prophet Jeremiah and expressly forbade him to marry and have children” (Jer. 16:1-2). “He that is

unmarried cares for the things that belong to the Lord, how he may please the Lord: But he that is married cares for the things that are of the world, how he may please his wife” (1 Cor. 7:32, 33). “He who marries does the right thing but he who does not marry does better” (1 Cor. 7:38); “It is better not to marry” (Matt. 19:10). According to the Gospels narration, Jesus himself never married and is quoted as saying: “The children of this world marry, and are given in marriage; But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage” (Luke 20:34-35).

The next Commandment is: “Neither shalt thou steal.” This commandment is repeated in several places in the Bible, and the punishment for stealing is severe. In the New Testament, the thieves being unrighteous shall not inherit the kingdom of God (1 Cor. 6:10). In case of kidnapping, the culprit is surely to be put to death (Exodus 21:16; Deut. 24:7). In Islam, stealing is also considered as a serious offence against society and severe punishments are prescribed, but death is not among them. “And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise. But whoso repents, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving and Merciful” (5:38-39). Thus the door of repentance and reformation is open. Cutting off of the hand may also be taken metaphorically, meaning that the causes for stealing be removed so that he may not repeat the offence. As there are various levels of punishments depending on the seriousness of the crime, the exemplary punishment is to be given only to the habitual culprits. Lesser punishment can be given by the judge keeping the personal or societal environment in which the act of stealing took place.

Laws of evidence play an important role for establishing justice in society. Truthful testimony is required in everyday transactions. A false witness can play havoc for law-abiding citizens. Hence the commandment, “Neither shalt thou bear false witness against thy neighbor”. The Lord hates false witness (Prov. 6:19); and a false witness shall perish (Prov. 21:28). Jesus^{as} was put in great

trouble because, according to Matthew and Mark, many false witnesses came forward against him (Matt. 26:59-60; Mark 14:56-57).

Islam places the utmost importance on avoiding falsehood in giving testimony (25:73), specifically not to defame others falsely: “O ye who believe! Let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. Do not slander your own people, nor taunt each other with derogatory names. It is bad indeed to earn foul reputation after professing the faith; and those who repent not are the wrongdoers” (49:12). “Bearing witness concerning any matter that may affect the honor, life or property of a person, one must adhere to true testimony: O ye who believe! Be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and a close relative – whether he be rich or poor, Allah is more regardful of them both than you are. Therefore follow not the low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do” (4:136). “Islam not only takes care of neighbors, but for the sake of justice one should not bear false witness even against enemies: O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and not let a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do” (5:9).

The tenth commandment forbids the urge of covetousness, fostering of desires in one’s heart that may lead to overt actions: “Neither shall thou desire thy neighbor’s wife; neither shalt thou covet thy neighbor’s house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbor’s.” The Holy Qur’an broadens the scope of these prohibitions and does not keep them limited between the neighbors only. The Holy Qur’an teaches not to covet things that may belong to any man or woman: “If you keep away from the more grievous of the things which you are forbidden, We will remove from you your minor evils and admit you to a place of great honor. And covet not that whereby Allah has made some of you ex-

cel others. Men shall have a share of that which they have earned, and women a share that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things” (4:32-33). Here, along with the prohibition of covetousness in general, the believer is instructed to pray to God Who is most bountiful and has the power to bestow His favors even in a greater measure. God’s bounty and grace are unlimited. To have vain desires in one’s heart is a work of Satan: He holds out promises to them (mankind) and raises vain desires in them, and Satan promises nothing but vain things (4:121).

The Holy Qur’an thus enhances the scope of the Ten Commandments in a very positive manner: “And worship Allah and associate naught with Him, and show kindness to parents, and to relatives, and orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is unrelated, and the colleague, and the wayfarer, and those who are under your control. Surely, Allah does not love the proud and the boastful” (4:37).

To summarize Islamic teachings concerning commandments about man’s obligations toward God and toward others, I would like to quote Hadhrat Mirza Ghulam Ahmad^{as}, the Mahdi and the Promised Messiah:

“To be truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, egotism, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty”.¹

“When a man’s love of God becomes perfect and its fire burns up human passions, then God’s love for him suddenly falls upon his heart and pulls him out of the foulness of lower life. He then acquires the color of the holiness of God the Ever-Living and All-Sustaining, and partakes by way of reflection in all Divine attributes”.² ♦

Endnotes

1. Malfuzat, vol. iv, pp 400

2. Chashma-e-Masihi, Ruhani Khaza’in, vol. 20, p 380.

The Friday Sermon:

Islamic Teachings that Promote Peace and Security on a Global Level

Summary of Friday Sermon delivered by Mirza Masroor Ahmad, Head of the Ahmadiyya Muslim Community on June 22nd, 2007. He is referred to as Hazoor or Beloved, Your Holiness.

His Holiness gave his Friday sermon on the Islamic teachings that promote peace and security on a global level. Hazoor said when man spreads disorder on earth, peace and security declines and righteousness all but disappears, God sends His Prophets to save the world. 1,400 years ago when righteousness had completely vanished from this world and disorder was at its pinnacle, God sent His final Shariah (religious law) and thus facilitated to save the world from turmoil. Through this Shariah man was taught ways to honor the rights of God and the rights of mankind, which had either being forgotten by those who had believed in the earlier Prophets, or commandments of this excellence had not been revealed before.



Khalifatul Masih V, Mirza Masroor Ahmad, Head of the Ahmadiyya Muslim Community

The most significant point that the Holy Qur'an draws attention to in order to abide by all its commandments is *taqwa* (righteousness). If one attains a true perception and discernment of *taqwa* one can put the Divine attributes in practice and can propagate them to others.

His Holiness explained that as long as Muslims were righteous they spread all over the world, from Asia to Africa to Europe. However when the standard of *taqwa* was diminished and peace and security was replaced with selfishness, love and harmony was replaced with jealousy and malice, the Muslims were deprived of what they had.

However, Allah had revealed His final teachings to the Holy Prophet in order to remove disorder from the land. Today it is this teaching alone that is going to remove turmoil from the world. Although the others were deprived, God fulfilled His promise in that the faith revealed to the Holy Prophet was to triumph over others, through the advent of his true and ardent devotee, the Promised Messiah who was destined to regain the lost legacy. It is therefore the responsibility of an Ahmadi to propagate the peaceable message of Islam to the world and inform them that Islam is not a religion of extremism rather it is the standard bearer of love and compassion.

In the aftermath of WWII the UNO was formed with its various bodies, e.g. the Se-

curity Council, the Economic and Social Council, the International Court of Justice etc. However, the current affairs around the world are a testimony to the failure of the United Nations. The reason for this failure is lack of righteousness. Based on knowledge, power or arrogance some nations of the world have an upper hand in the UNO; there are dual standards of permanent and non-permanent membership etc.

If lasting peace and security is to spread in the world, it will be through the teachings of the Holy Prophet. The Holy Qur'an addresses all nations of the world on the basis of humanity:

“O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All Knowing, All-Aware.” (49:14)

This is the Islamic teaching of brotherhood. A righteous believer is enjoined to adhere to this teaching and indeed to propagate it. This alone can foster love, affection and equality. Peace and security can only be guaranteed in the world when the false and oppressive notion of supremacy for some nations is eradicated.

Peace and security cannot be established until people of each race and each nation are able to ascertain that they are the children of Adam and are created by a male and female and are indeed equal. If one is better than the other, it is in terms of righteousness alone. However, whose righteousness is most excellent, only Allah knows, no one can adjudge this for themselves.

Islam says that all mankind is like a family and it can only look after the peace and security of each other only if it lives like a close-knit family. The apparent differences in mankind are only for identification as to who is European who is Asian and who is African. As humans we are all the same and a person in Africa has the same sentiments as those of a person in Europe. Peace and security can only prevail when each others' sentiments are cared for. These are the measures for durable peace and security that Islam presents, otherwise no matter how many Security Councils are formed durable peace cannot be maintained.

This teaching did not just remain theoretical; the Holy Prophet (peace and blessings of Allah be on him) put it all in prac-

Quoting from the writings of the Promised Messiah, His Holiness explained that Allah has taught us profound ways of courtesy and consideration to keep peace by enjoining not to revile the idols of the idolaters lest they insult Allah in response. This despite the Islamic philosophy which holds idols as incapable of anything.

tice. He loved the poor and the disadvantaged, freed the slaves, assigned the deprived their rights. Citing the example of Hadhrat Bilal^{ra} His Holiness said he had no ethnic status, but such was the consideration of the Holy Prophet towards him that Hadhrat Umar^{ra} addressed him as *Syedna* or our leader. At his farewell sermon, the Holy Prophet openly declared, "All of you are equal. All men, whatever nation or tribe they belong to, and whatever station in life they may hold, are equal...an Arab possesses no superiority over the non-Arab, nor does a non-Arab over an Arab."

Today it is the duty of the Community of the Promised Messiah to establish this beautiful society that the Holy Prophet created.

His Holiness cited verse 9 of Surah Al Mumtahanah (60:9) which speaks of respect and kindness extended to those who do not seek to fight on account of religion. His Holiness said the verse refers to the other Qur'anic verse (Surah Hajj) which gives permission to fight in self-defense against those who make war first. Indeed war may only be declared on a governmental level. Unfortunately it is this very issue which the extremists among Muslims are flagrantly abusing and are thus bringing Islam in disrepute.

Citing verse 109 of Surah Al An'am (6:109) His Holiness said this verse is most significant for international peace and security. Quoting from the writings of the Promised Messiah, His Holiness explained that Allah has taught us profound ways of courtesy and consideration to keep peace by enjoining not to revile the idols of the idolaters lest they insult Allah in response. This despite the Islamic philosophy which holds idols as incapable of anything. To respond each insult with an insult is to invite insult. Therefore our response

should be sagacious. A Muslim has a most heightened sense of honor for Allah therefore in reviling the idols of others if a Muslim invites insult to Allah then he/she is responsible for it. Muslims today should make this teaching widespread, as for those [non-Muslims] who do not desist under any circumstances; it is their misfortune that their deeds are made attractive to them. However, eventually they have to return to God and will get their recompense.

Citing verses 25-27 of Surah Qaf (50:25-27) His Holiness spoke with reference to the current furor over the Rushdie knighthood. His Holiness said when Allah has taken it upon Himself to deal with certain matters then we do not need to concern ourselves with them. His Holiness explained that there are non-religious people who venerate their worldly deities and Allah has their matter in hand. We do not need to engage in smashing things up, demolition and suicide attacks. This represents a very erroneous picture of the high morals of Islam apart from being of no consequence whatsoever. The offensive material that Rushdie wrote many years ago is in his nature, if a government honors him with a title for this or any other reason, their matter rests with God. It is not that there is no sense of decency in Europe. Numerous people have objected to this [knighthood] in that apart from endangering the peace and security of the world nothing else can be gained from this. His Holiness said when Rushdie wrote the book in question; rather when he was assisted in writing it, the reviewers did opine that there was someone else behind the writing of the book and that it was done to incite the Muslims. However, Muslims are playing right into their hands. There is no point in this. It is a huge conspiracy which will not go away by burning flags; rather this [burning of flags] will serve

their purpose. In any case the proper response to such a matter should be to abide by the teachings of Islam with greater vigor, to present the blessed model of the Holy Prophet (peace and blessings of Allah be on him) to others. If anyone can do this today, an Ahmadi can.

When Rushdie wrote this book (1989) Hadhrat Khalifatul Masih IV (may Allah have mercy on him) had Arshad Ahemdi Sahib write a book entitled, *Rushdie: Haunted by his Unholy Ghost* in response. His Holiness said he has asked that it is now re-published with the addition of a chapter about which Hadhrat Khalifatul Masih IV (may Allah have mercy on him) had instructed. A short while ago the book was printed by an independent publishing company who are marketing it as well. This book should be distributed among the thinking men and women. Citing verse 9 of Surah Al Maidah (5:9) His Holiness said the peaceable teaching of Islam even cautions against the enmity of one's opponent to cause one to do injustice. It is indeed most difficult to put enmities aside when meting out justice. His Holiness said the verse does not mention love and affection rather it gives a measure and a standard of love and affection.

His Holiness also cited the excellent example of the Holy Prophet at the victory of Mecca.

His Holiness prayed that may the time arrive soon when Muslim governments abide by the true teachings of Islam, may there be rulers who propagate Islam under the auspices of the true and ardent devotee of the Holy Prophet.

It is the task of the Ahmadis to engage in prayers. May our prayers be accepted and the world becomes a cradle of peace and harmony and everyone worships the One true God, may Allah make it so. ♦

Secular Government under Islam

By S. Shakur Sohail

Secularism and Islam appear to be two contradicting philosophies. This perception is reinforced by a landscape of oppressive regimes across the Muslim world. Poverty, human rights abuses, and religious intolerance continue to plague Muslim nations governed by indulgent despots who misrepresent Islam. In the uphill battle to dispel the myths of an anti-secularist Islam, the Holy Qur'an provides powerful arguments. It clearly establishes the Islamic viewpoint in support of democracy and due process with indisputable clarity and closure.

Throughout history, religious differences have sparked contention and conflict. Some religions even enjoin harsh treatment to those of other faiths. These conflicts and their ensuing carnage drove people to seek secular forms of government. Absence of secularism clearly implied cruelty and injustice for large masses of the population, as was the case in the Dark Ages when the Church entertained a "divinely appointed" right to interfere in the day to day affairs of people. Despots and Church leaders imposed the religious sentiment of their day, yet conveniently overlooked their own abuses. Such is the case of many modern day Muslim regimes.

The Holy Qur'an takes exception to these practices. It challenges its readers with lofty principles and promotes them with revolutionary magnitude. For example, the following verse demands unconditional justice:

"O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do" (5:9).

So valued is the concept of absolute justice, that it is intimately tied to one's righteousness. Here Muslims are advised to bear witness with truth irrespective of which party the testimony is in favor of, including the enemies of Islam. As a cautionary reminder, Muslims are told to fear Allah, Who will ultimately be the Witness and Judge of our own actions.

Since Islam enjoins justice to all, regardless of faith, any government based on Islamic teachings would be secular in nature. It could not impose any Islamic teaching upon a non-Muslim. If equity, justice, human rights, and freedom of conscience are accepted stan-



dards of secularism, then Islamic governance is secular, by definition. It would be futile to completely separate religion and statecraft since many of the common moral values sought to be inculcated by law, and without which no system of governance can run properly, have religious roots. For example, honesty and integrity, taught by every religion, is the hallmark of any successful government, for corruption can disable the best of systems. Thus, religion and statecraft can overlap but only in the spirit of cooperation. Wherever conflicts emerge, the two would have to separate in the interest of human rights and freedom of conscience.

If Islamic jurisprudence can bear to be scrutinized from the angle of human rights, as defined by the broadest consensus of contemporary civilizations, then one would not demur in accepting Islamic governance as being secular and based on equity and justice. Some of the prerequisites for this are a democratic mode of electing a ruler, a legislative process with broad representation, due process, social welfare for the disenfranchised, ensuring a robust and equitable economy, safeguarding religious rights of every citizen, ability to maintain law and order, and foreign policy geared towards peaceful co-existence. It will become evident upon analysis that a system of government lacking in any of these areas would have to be un-Islamic, albeit not un-secular, in nature.

Democracy—Government of the People, By the People, For the People

The Holy Qur'an clearly puts forth the idea of democracy as the most preferred form of government, though it does not rule out monarchy as being an irreligious institution. Nations are free to adopt any system of rule that suits them provided it is accepted by the people as the traditional heritage of their society. However, the Holy Qur'an unambiguously advises Muslims to have a democratic system of government, though not necessarily on the pattern of Western style democracy. It only deals with principles of vital significance and leaves the rest to the people.

Those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them" (42:39).

The words "whose affairs are administered by mutual consultation" relate to the political life of the Muslim society where its decisions are made through mutual consultation, reminiscent of "government of the people," where the common will of the people becomes the ruling will of the people.¹

The Qur'an states, "Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between (or rule over) individuals, you judge (or rule) with justice" (4:59). This verse

Keeping justice in mind also applies to politicians who, when choosing a leader for their party, need to be mindful of the trust people have bestowed on them and vote for the person they know will be best for the people.



characterizes the right to rule as a trust to be bestowed by people only on those who are well suited to discharge it, thus evoking government by the people. The words when you judge between individuals, you judge with justice admonish that when choosing a leader from among several individuals, justice, also defined as ‘balance’ or ‘middle path’, should be one’s yardstick. In other words, although it is the right of the people to choose their leaders, it is also the responsibility of the people to choose their leaders with extreme care, choosing well-balanced individuals who are prone to act with moderation and deliberation in the affairs of the state.

Keeping justice in mind also applies to politicians who, when choosing a leader for their party, need to be mindful of the trust people have bestowed on them and vote for the person they know will be best for the people. Since justice is preferred to self-interest in the Qur’an as something to be dispensed “even though it be against your own selves or your kindred,” (4:136) one would conclude that when nominating a candidate a Muslim would shun self-interest and keep the interest of the entire nation in sight. Notable in this context is the

omission of any reference to the religion of the person elected as ruler. The only criterion prescribed for an office is those entitled to them, meaning those who are suitably qualified. That Islamic Government is for the people is evident from numerous traditions like: “If a person is in charge of the affairs of the people and does not strive diligently to promote their welfare, he will not enter Paradise with them.”

Legislative Process

In the context of law making, Islam encourages co-operation in everything that is ‘good’. The generic word for basic human values used in the Quran is ma’roof, meaning that which is good, equitable, and desirable (3:111). The Qur’an generously recognizes merit wherever it can be found, thus expanding the definition of ‘good’ beyond religious boundaries, as can be seen where it extols the virtues of some Jews and Christians that “they stand by their covenant” (3:114), and “enjoin what is good (ma’roof) and forbid evil” (3:115). Thus having established the criteria for decent behavior as that which is commonly accepted as ‘good’, the Qur’an enjoins “Let

there be among you a body of persons who should invite to goodness, and enjoin equity (ma’roof) and forbid evil. It is they who shall prosper” (3:105).

When Prophet Muhammad^{sa} migrated to Medina from Mecca, he encountered a group of people so diverse in religion and customs that the environment was replete with potential dangers, given also the fact that the Meccans were actively plotting to launch attacks against Medina to wipe out Islam and Muslims. This situation called for widespread discussion and agreement among the Muslim emigrants, pagan tribes, and Jewish tribes. So Prophet Muhammad^{sa} called together the representatives of these diverse factions for consultation and invited them to contemplate the benefits of establishing some system of mutual cooperation to preclude the risk of dispute and provide for the security of Medina. Detailed and meticulous discussions were carried out, resulting in a written agreement commonly known as the Constitution of Medina, which principally provided for the affairs of the state of Medina to be conducted on the premise that the comprising groups, despite their religious and cultural diversity, would act as one nation in establishing religious freedom and maintaining law and order. It afforded no immunity to mischief-makers and called for unity in defense of every citizen of Medina. All matters of difference were to be settled in accordance with the laws and customs of each section of the people of Medina.²

Due Process

Islam stipulates, as a condition of faith, that the judicial process must be resorted to for settlement of disputes. The judgment pronounced must be complied with fully³. Judges are admonished to judge with strict impartiality⁴ and justice and no one should seek to corrupt the course of justice through bribery⁵ or presentation of false evidence⁶. Hostility towards a people should not be allowed to incite a Muslim or a Muslim State to act unjustly towards them⁷.

Here it is important to make a distinction between the application of the common law relating to crimes that are universal in nature and without any religious bearing and such crimes as are specific to certain injunctions of a religion. We find clear instruction in the Qur’an in this regard

where Prophet Muhammad^{sa} was advised to proclaim to Jews and Christians: “I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allah will gather us together and to Him is the return” (42:16).

The true import of this verse was demonstrated by Prophet Muhammad^{sa} in the following article of the Constitution of Medina: All matters of difference would be submitted for decision to Prophet Muhammad, and would be determined by him according to the laws and the customs of each section of the people of Medina.² Thus no law, peculiar to one religion, can be imposed on adherents of another religion.

In contrast to the Bible, Islam does not prescribe extremes. The Old Testament teaches an eye for an eye and a tooth for a tooth; whereas the New Testament preaches the turning of the cheek. The Holy Qur’an establishes a middle ground stating, “The recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about a reformation, his reward is with Allah” (42:41). Thus, Islam legally entitles one to exact retribution as stated in the Old Testament. However, if the victim feels that forgiveness may bring about moral reformation in the perpetrator, then the Qur’an advises turning the cheek as mentioned in the New Testament. The option to exact justice through death penalty, or acceptance of monetary compensation, or to forgive altogether rests with the aggrieved party.

Three crimes are considered so heinous in nature that they merit severe punishment after a very strict criteria of evidence has been met. Commission of adultery in the presence of four or more people, whether on the part of a male or a female (24:3), and slanderous and unfounded accusation of unchaste behavior against a woman (24:5) have been prescribed to be punished by flogging. Additionally, theft is a crime that merits circumscribing the use of hands through imprisonment or, in the case of hardened criminals, severing of hands (5:39) in the absence of the slightest element of extenuation. The attitude of the Qur’an in this regard is that Islam is a religion that is rooted in the nature of man and to which he

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conforms and instinctively reacts (30:31). It is important to point out in regard to Islamic penal law that the rights of people to the beneficence of the Islamic state have priority over its punishments. In the absence of adequate social welfare the more severe form of punishments do not come into effect.

Social Welfare

The first duty of a civilized government has been spelled out as, “It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked. And that thou shalt not thirst therein, nor shalt thou be exposed to the sun” (20:119-120). Islam considers a society to be worthy of being deemed civilized only after all its members have been adequately provided with the primary necessities of life, i.e. food, clothing, water, and shelter. The Qur’an identifies and criticizes any abusive ruler by stating, “When he is in authority, he runs about in the land to create disorder in it and destroys the tilth and the progeny of man; and Allah loves not disorder” (2:206). The Arabic word employed for tilth in this context refers to agriculture, economy, and health of women,¹⁹ and the tilth and the progeny of man refer to general health care.²⁰ Thus, without making reference to a person’s faith the Qur’an provides us with the qualifications of a true statesman. In the spirit of “a ruler is a steward and is accountable for his charge⁸” he will strive to restore the basic amenities of life to his people, and establish peace and prosperity by regulating agriculture, economy, and health care.

Economy

Most of the admonitions related to economy are meant to be carried out voluntarily by Muslims and do not need to be written into law for them to be effective. Muslims all over the world pay a tax set aside for social welfare called *Zakat*; distribute their property among their heirs according to prescribed shares; try to refrain from transactions based on interest; participate in all legitimate commercial activities like trade, partnerships, and joint stock companies; and give abundantly in

Prophet Muhammad^{sa} advised, “You are obligated to hear and to obey in prosperity and in adversity, willingly or unwillingly, and even when you are treated unjustly”

charity for their own moral and spiritual uplift. Other injunctions related to economic practices already find worldwide validation in legislature. These include writing of contracts⁹, full disclosure at the time of sale¹⁰, giving full weight and measure¹¹, and prohibition on monopolies¹², hoarding¹³, bribery¹⁴, and gambling.¹⁵

Freedom of Religion

In the context of religious rights it is important to point out that Islam accords absolute freedom of religion to mankind. The Quran does not stop at stating “There is no compulsion in religion” (2:257) but goes so far as to say that if it was the design of God to enforce His own will, instead of granting free will to man, everyone would have believed. In view of this, it asks, “Wilt thou then force men to believe?” (10:100) clearly implying here that that would be sacrilegious. No coercive measures or punishments are allowed for the practice, renunciation, or spread of faith. Judgment in that domain is only God’s, as the Qur’an states, “And follow that which is revealed to thee and be steadfast until Allah gives His judgment. And Allah is the Best of judges” (10:110).

Pre-eminence of the Rule of Law

In worldly matters, Islam enjoins obedience to “those who are in authority among you” (4:60) and forbids anarchy of any kind, even that exercised in the name of reform, as is admonished, “And when it is said to them, ‘Create not disorder in the earth,’ they say ‘We are only promoters of peace’. Beware! It is surely they who create disorder, but they do not perceive it” (2:12-13)” Prophet Muhammad^{sa} advised, “You are obligated to hear and to obey in prosperity and in adversity, willingly or unwillingly, and even when you are treated unjustly”.¹⁶ Following the law, and seeking recourse through appropriate means, is not to be abandoned as long as

there is freedom of religion in the land. Prophet Muhammad^{sa} is reported to have said that, “Your worst rulers will be those whom you hate and who hate you.” When the companions asked him if they should boycott them he said, “Not so long as they maintain the prayer services; not so long as they maintain the prayer services.”¹⁷ In light of this Muslim subjects can never be a threat to any system of governance that does not interfere with their right to pray.

Foreign Policy

A distinctive feature of Islam, and one that truly entitles it to be known as the religion of peace, is its teaching of absolute justice in the realm of international relations. The Qur’an speaks of peace as conditional to the dispensation of justice in, “Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided (6:83)”.

Islam regards war as a destructive and abnormal activity, recourse to which should be a last resort, “And fight in the way of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors” (2:191). Equitable treatment of prisoners of war is enjoined in “and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness” (5:9). Peace should be made as soon as possible, “And if they incline towards peace, incline thou also towards it, and put thy trust in Allah” (8:62).

Conclusion

Based upon the previously mentioned principles from the Qur’an, Islamic governance is in harmony with secularist ideals and applies a tolerant approach to political administration. The misperception that Islam was spread by the sword loses foundation the more these principles are understood. In fact, the teach-

ings in the Qur’an are self evident and do not require any coercion. Iran and Egypt, both non-Arab countries, became Muslim in a very short time because they witnessed the example of the Arabs, their service, excellent conduct, honesty and integrity, and impartiality. A study of history reveals that the secular nature of Islamic governance advanced its principles with explosive growth as far as China, Malaysia, Ceylon, and India, within a century after the death of Prophet Muhammad^{sa}. Muslims advanced to the western shores of Africa and their waves were crashing against the mountains of Europe.¹⁸ In the words of a contemporary western author “By the mid-ninth century, Andalusia was entering a period of nearly unrivalled prosperity. For a brief period, in fact, Muslim Spain was the most vibrant spot on earth, a place that saw a magical fusion of commerce, learning, and power”.²¹ Cordoba was a city that “matched Baghdad as a seat of culture, wealth, commerce and learning”.²² Under Muslim rule “both Christians and Jews occupied prominent positions in society, and they shared the rewards of Cordoba’s increasing power and wealth”.²³ “Creativity, reason, and openness to new ideas were imbedded in early Abbasid culture. ‘A city without peer in the world was Baghdad then,’ said one medieval historian, and for a time, Baghdad thrived as few cities ever have or ever will”.²⁴

Islam recognizes that peace and prosperity issue forth from justice and service to humanity, concepts as important to the Cause of God as they are to secularist thought. ♦

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Muhammad Zafrullah Khan

Serving Two Masters

By Saad Ahmad

Editor's Note: *Chaudhry Zafrullah Khan^{ra} (1893-1985) joined the Ahmadiyya Muslim Community at a very young age, at the hands of the Promised Messiah, Mirza Ghulam Ahmad^{as}. He excelled in the study of law and went on to have a legendary career in public service, all the while remaining devoted to the service of God through the Community. Among the many offices he held, Khan^{ra} was the first Foreign Minister of Pakistan, President of the United Nations General Assembly and President of the International Court of Justice at the Hague—in fact, he is the only person to ever have held both these distinguished positions. When it comes to faithful governance in the international arena, humanity is wont to find a more pious and excellent model in the modern era than Chaudhry Zafrullah Khan^{ra}. This article presents some anecdotes from his life, illustrating his relationship with God and service to humanity.*



authority among you”, which includes secular governing bodies. Through obedience and service to such bodies, many believers have reached the highest offices of such bodies—the difference is that they get there through Grace and Mercy of Allah and they possess the decency to acknowledge it. They consider this service as a continuation of the worship—not a competitor to it.

Such souls are a source of blessing for those around them. They personify God's Grace and become its manifestation. The renowned international public servant Chaudhry Zafarullah Khan^{ra} was one such personality. While he lived among us, we observed him as a barrister, legislator, executive, judge, minister, diplomat, and a statesman; but at the very same time we also observed him as a devout Muslim. His advice was sought by kings, presidents, ministers, judges, and viceroys; but also by the Successor of the Promised Messiah or Khalifatul Masih.

In his every action we saw the hand of Allah. The offices that he held can often be controversial and sometimes even scandalous; but he carried out their duties with such perfection that they became divine. Today, politics and diplomacy are considered art forms best suited for Satan; but he showed us that if intentions are pure the outcome can be blessed.

People have analyzed his life from several angles. Servant of God, an English rendering of his own Urdu autobiography, illustrates the various roles he played in great detail. His own book, Letter to a Dear One, provides readers an insight into his philosophy and outlook on life. Memories of Sir Zafrullah Khan by Professors Walkalis and Ambry gives us an insight into his countless contributions. In this paper, I will take a brief look at his life from the point of view of a servant of Allah; who found the highest offices in the secular world by submitting himself totally to God.

Early in his life, he pledged his life to the service of God and His creatures, known as waqf-e-zindagi¹. The Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as}, told him to set an example of complete integrity through professional excellence. Rather than mere advice, Khan^{ra} took this as a command and fulfilled it to the best of his abilities. His service to Islam in general and the Ahmadiyya Muslim Community in particular are no less than those of other noble souls who similarly devoted their lives. He showed us that true believers are not defined by the environment; rather, it is they who define the environment. His incredibly successful career illustrates that God may even choose to bestow worldly fame onto those who are willing to submit themselves to Him.

Strength in Submission

A person of his stature and intelligence had every intellectual tool at his disposal. He employed his capabilities to their fullest potential when needed. He was never reckless; instead he was quite deliberate and played great importance to detail. But throughout his illustrious career his greatest asset was prayer.

People often consider prayer as a list of demands that Allah should fulfill. His philosophy on prayer was:

There are many requisites of prayer but the main condition is that there should be faith in the complete Power of the Almighty and the prayer is thus made with the cer-

“O ye who believe! obey Allah, and obey His messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.” (4:60)

This verse of the Holy Qur'an sets out guiding principles for a believer. It commands believers to obey “those who are in

tainty that He listens to prayers. That nothing is beyond him. It should also be remembered that He is Lord and Master and is Most Compassionate and Merciful and accepts prayers but that He also has total control over Mankind. Man does not always have the insight to the matter that a prayer he makes is truly beneficial or is detrimental in anyway.²

He considered prayer a vital tool. He was very particular about saying the obligatory prayers regardless of the locale. In addition to this, when confronted with challenges he turned to Allah. More importantly he had the humility to let himself be guided by the Divine.

He was part of the Boundary Commission that was set up by the British Government in India to deliberate on the matter of the partition of Punjab. The presentation needed to be prepared in a short amount of time but the team that was assigned to him left a lot to be desired. In that hour, he supplicated to Allah to seek His guidance and assistance. He prayed with deep humility and soon afterwards his problems were solved. Khawaja Abdur Rahim, Commissioner of Rawalpindi, provided him the necessary demographic data. Mr. Abdur Rahim also offered him necessary secretarial assistance. At that instance, his heart fell into prostration before the Almighty³. In time of despair, he kept calm and turned to Allah.

When the question of Libya's independence was being discussed at the United Nations, Sir Zafrullah Khan^{ra} was at the forefront, strategizing for a favorable outcome for the people of Libya. Libya was an Italian colony, and Italian rule left a lot to be desired. The proposed plan would have divided Libya in three portions; one governed by the U.S., another by Great Britain, and the third by Italy. Libyans were horrified by this possibility but the three powers had enough votes to carry the proposal. When the assembly adjourned for lunch, it was also time for noon prayer. Khan^{ra} supplicated humbly, earnestly, pitifully: "Lord of Mercy, have pity on Thy helpless creatures, the dwellers of the desert, caught in the web of the intrigues of the powerful; come to their rescue; bestow light on our minds groping the dark; send down Thy guidance; show us the way of deliverance." In the midst of his supplications guidance was vouchsafed like a flash. The proposal had three paragraphs and while there were enough

votes to carry the whole proposal, he was able to muster up enough opposition to the particular paragraph that gave guardianship to Italy. The Latin American countries had great loyalty to Italy so since that paragraph did not carry, they opposed the whole resolution. This saved the country from being divided and eventually she won independence by New Year's Day 1951.⁴

He always made a point of requesting the prayers of the Khalifatul Masih.⁵ This, however, is only part of the equation. He had profound respect for Khalifatul Masih's wishes. Sir Shah Sulaiman, the Muslim Judge on the Indian Federal Court, passed away in March of 1941. Khalifatul Masih wrote to Sir Zafrullah Khan^{ra} that his death was a grievous loss for the Muslims and that he wished that Sir Zafrullah Khan^{ra} would himself take his place in the court. At that time Khan^{ra} was part of the Viceroy's executive council and could look forward to almost any high ranking post in the new country. Sir Zafrullah Khan's^{ra} also learned his name was indeed in consideration for the vacant judgeship. When presented with the opportunity he did not need any time to think. He accepted the judgeship because in his mind the deciding factors had been the wish expressed by Khalifatul Masih II.⁶ Interestingly this had been revealed to his mother, herself a devoted member of the Ahmadiyya Muslim Community, a few years earlier in a dream in 1934.⁷ It should be noted that this choice was a great blessing in disguise. Being part of the executive council would have made it difficult for him to support the partition of India. The British Government might have even put him in an uncomfortable position of formally opposing it—but as a judge he was not put in such situations.

Wit and Foresight

Sir Zafrullah Khan^{ra} was an extremely intelligent individual. He committed the Holy Qur'an to memory in the midst of busy law practice.⁸ The roles that he played during his life give us glimpses of his great intellect and wit.

On one occasion, when the question of Morocco's future was under consideration by the Security Council, and he happened to be in New York, Mr. Ahmad Belafrej, a great advocate for Moroccan independence, approached him in some perplexity. His passport was about to expire

and he was apprehensive that if he went to Rabat or Paris to have it renewed, the French authorities would take him into custody and detain him. Khan^{ra}, Foreign Minister of Pakistan at the time, resolved the dilemma in a highly intriguing manner: He appointed Mr. Belafrej an honorary advisor on Moroccan Affairs to Pakistan's Permanent Representative at United Nations, and directed the issue of a Pakistani Passport to him. The French were completely out-manuevered.⁹

On another occasion, when the question of the independence of Tunisia was being discussed at the United Nations; the French delegation—in order to prove that independence did not lead to an improvement in the quality of life—created a pamphlet in which a comparison of educational institutions, transportation facilities, hospitals, and so on, had been made between Pakistan and Tunisia, to the clear disadvantage of Pakistan. Mr. Agha Shahi, of the Pakistan Foreign Service, who was assisting Sir Zafrullah Khan^{ra} was much perturbed by the contents and said to him: Sir these figures are very misleading regarding Pakistan's development since independence. Mr. Shahi wanted the figures to be corrected but Khan^{ra} did not find it necessary; he was one step ahead of the French. The French wanted to show that they were responsible for significant advances in Tunisia. Khan^{ra} used their plan against them, saying in his speech: "How is it that Pakistan, so much behind Tunisia in everything that matters, has been independent since 1947, and Tunisia, so much in advance of Pakistan, is still under the domination of an alien power?" The debate continued, progress was made, resolutions were passed and at last the French, realizing that they had no rebuttal against the case made on behalf of Tunisia, yielded.¹⁰

Indonesia is a former Dutch colony. They had to fight a bitter freedom struggle. At one time, the Netherlands carried out a savage so-called police action in Indonesia. Today all we see in such cases are empty resolutions; but the genius mind was fast at work. Khan^{ra} immediately arranged for a motion in the Pakistan Assembly. Then he consulted with the Prime Minister and suggested that Pakistan should deny landing rights to KLM Airlines in Karachi. He said that he was certain that KLM carried military personnel, stores, and ammunition. He made this announcement at the end of his speech to

the assembly.¹¹ The Foreign Minister of Netherlands later acknowledged that the denial of landing rights at Karachi was a serious check. He said that they tried to organize alternate routes but technical difficulties stood in the way.¹² Indeed the denial dissuaded the Dutch from further military action against Indonesia, which ultimately became independent.

Loyalty

Loyalty is mark of a virtuous person. Khan once said “An employee should be completely loyal to his employer”.¹³ Indeed, loyalty is a hallmark of his own career. Regardless of the role, the employer, or the circumstances; his loyalty was absolute. In every role he showed a great deal of deference to those for whom he worked. We see time and again how Allah blessed every role he played. He was always eager to serve to the best of his abilities and cared little about the specific roles.

The scheme for the partition of India was announced by Prime Minister Attlee on June 3, 1947. He was serving as a judge in the Indian Federal court. On the same day he resigned. He had no intention of remaining in India after partition.¹⁴ He was then employed by His Highness the Nawab of Bhopal as a Constitutional Advisor for Pakistan. In the first week of September 1947, Muhammad Ali Jinnah, known as the Great Leader, or Quaid-e-Azam, sent for him and told him that he would need to lead the Pakistani delegation to the United Nations General Assembly. On his return Mr. Jinnah said to him: “When are you going to get rid of your [other] engagements?” He replied, “Sir, I am at your service”.¹⁵ Mr. Jinnah asked him to see the Prime Minister Liaqat Ali Khan for further details. The Prime Minister offered him the position of the Chief Minister of Punjab, the Chief Justice, or that of the Foreign Minister. The Prime Minister also intimated that Mr. Jinnah wanted him to be a Foreign Minister. On hearing this, his response was “then what is the choice?”, and he immediately accepted the position of Foreign Minister.¹⁶ Some may consider that other positions carried more glory and fame, but his loyalty implied submission to Mr. Jinnah’s wishes. Just like most of his decisions this was a greatly blessed choice for Pa-

kistan, the Muslim world, and for his own career. While the Pakistani politics were highly unpredictable and the governments were changing rapidly, he served in this capacity honorably for seven years.

During the Anti-Ahmadi riots of 1953, he was serving as the Foreign Minister. One of the demands of the rioters was that he should be removed from the government because of his faith. Even though the demand was unjustified, he offered his resignation if that would make things easier for the government.¹⁷ His resignation was not accepted and Allah saved his career. His loyalty even in the face of such a crisis is admirable and an example.

Soon after, he was appointed as a Judge on the Indian Federal Court in the early part of 1942, the Viceroy wrote an autograph letter to him urging him to go to Chungking for six months, on deputation from the Court, as India’s Agent General in China. It should be noted that Chungking was a place of grave danger and was intensively bombed by Japanese in the summer. He could not take his family with him and was not entitled to any additional compensation. There was nothing whatsoever in the assignment that had the least appeal to the Judge; indeed everything repelled him. But he accepted the challenge and one of the reasons was that he had received nothing but kindness from the Viceroy, and something was due to the Viceroy in return.¹⁸

Service to Muslims

Allah blessed Zafrullah Khan^{ra} with countless opportunities to serve Ahmadiyyat, Islam, and the Muslim world. He carried out those responsibilities with grace and utmost commitment.

He represented the Muslims cause during the Round Table Conferences from 1930 to 1932.¹⁹ He also served as the president of the All India Muslim League in 1930.²⁰ Some people attribute the drafting of the famous Lahore Resolution of 1940 to him as well.²¹

During his years in the UN, he was instrumental in the freedom struggles of several Muslim countries. He also advocated for the cause of Kashmiris and Palestinians on the floor of the United Nations. His services are acknowledged

by friend and foe alike.

Today, Muslim politicians paint a sorry picture of Islam. His tenure was altogether a different story. He was proud of his heritage and beliefs. When he was elected the president of the United Nations General Assembly, he began his opening address with a prayer from the Holy Qur’an (20:26-29). A Christian journal observed that there had been several Christian Presidents of the Assembly and not one of them had ever ventured a reference to God.²²

He represented Pakistan in the Japanese Peace Treaty Conference in San Francisco. During his speech he cited the example of the Holy Prophet of Islam, peace be upon him, whose generous treatment of his bitter enemies on the occasion of the fall of Mecca had set up an ideal worthy of being followed. Months later when the treaty came up for confirmation in the Australian Parliament, one of the members speaking in support of the treaty said: “On this occasion we must follow the example set by Muhammad on the fall of Mecca.”²³ What a contrast between his representation of Islam and misrepresentation of Islam by today’s politicians.

He served the Ahmadiyya Muslim Community in several capacities. He remained the Ameer of the Lahore chapter from 1919 to 1935. He served as an interpreter for Khalifatul Masih during his second trip to Europe. He inaugurated several places of worship. In 1958 he inaugurated a convention at Rabwah in which speeches in 52 languages were delivered. In 1944, at the instance of Khalifatul Masih II, he dedicated his entire property for the cause of Ahmadiyyat.²⁴

He wrote several books and delivered historic lectures on various topics. In 1915 he delivered a lecture before the Community in Delhi entitled, “The Need for Religion”. He also delivered a laudatory address before the Viceroy of India, on behalf of the Ahmadiyya Community, in June 1921. In January 1924, he read an exhaustive paper at the Conference of Religions held in the Habibiya Hall, Lahore. He was member of the delegation which represented the Ahmadiyya Muslim Movement at the All Parties Conference held in 1924. In 1935 he delivered a lecture on the topic “The Message of Ahmadiyyat.” In 1960, at the request of an organization in the America, he wrote

a book called, Islam: Its Meaning for Modern Man. In 1970, he translated the Holy Quran in English²⁵, which is generally available at Borders and Barnes & Nobles Bookstores.

Conclusion

Allah's domain encompasses every sphere of existence and, as such, Allah has stated in the Holy Qur'an that He has created the Heavens and the Earth for the benefit of man. Worldly excellence does not have to come at the expense of religion—rather a true

connection with God will open up the world for the believer. When we study the life of Chaudhry Zafrullah Khan^a, we find a soul engrossed in the love of the Almighty. He found solace in the Qur'an and served humanity to gain the pleasure of Allah. In 1972, his name was proposed for re-election for Chief Judge at the International Court of Justice, and he was in good health. Then he had a dream, the clear meaning of which was that he should devote himself wholly to seeking the pleasure of Allah. He immediately withdrew his candidacy.²⁶ Such was his spirit of sub-

mission. This episode defines the essence of his soul. He was truly a life-long servant, or waqf-e-zindagi, and while always loyally he adhered to the instructions Khalifatul Masih and his secular superiors, in reality, he truly ever served only one Master. Allah smiled on him once more after his death by allowing him to be buried among the companions, or sahaba, and successors, or khulufa, of the Promised Messiah, at the center of the Heavenly Graveyard in Rabwah. May Allah bless this noble soul. ♦

Hijab in Christianity...

There has been a barrage of criticism directed at Muslim women wearing Hijab in the Western Christian world. However, the New Testament has very clear instructions for women about covering their heads when they go to church.

CORINTHIANS - 1 Chapter 11

5. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Women's Role in Church...

The Gospel also commands Women to keep silent in the church. How can women in Christianity qualify to be preachers and ministers?

CORINTHIANS - 1 Chapter 14

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

TIMOTHY - 2 Chapter 12

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

If the New Testament is the word of God, as Christians believe, then who had the authority to change these commandments?

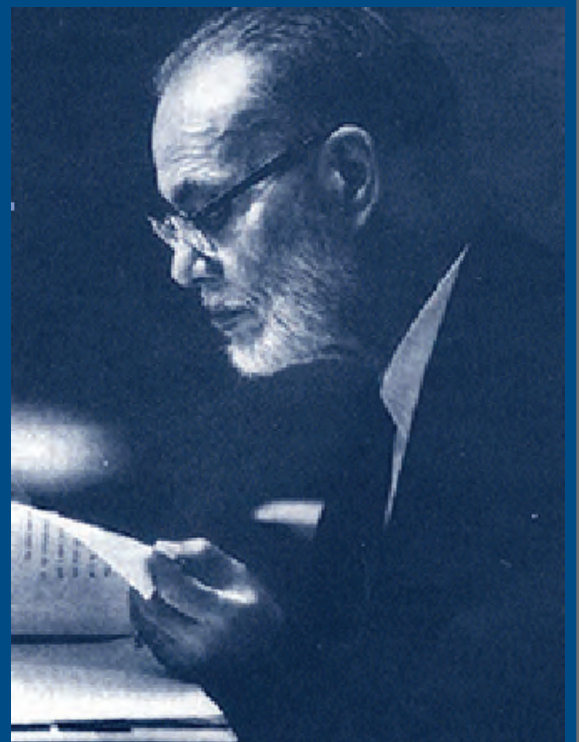
Muhammad Zafrullah Khan:

A Love For Khilafat

By Imam Bashir Ahmad Rafiq

Sir Muhammad Zafrullah Khan^{ra} had a multi-faceted personality. He was a Companion of the Promised Messiah and had the honor and privilege of working with four of his successors, or *Khulafa*. He occupied a number of high public offices. He was a member of the Viceroy's cabinet in India, a Judge of the Supreme Court of India, Foreign Minister of Pakistan, President of the General Assembly of United Nations and President of International Court of justice. In spite of his high station in life, he was the most obedient servant and a loyal companion of the *Khulafa* of *Ahmadiyyat*. It is very rare and unique indeed that a person who had attained such high positions in the world should be so subservient to the spiritual authority of a *Khalifa* also.

He used to say that it was due to the prayers and supplications of His Holiness Khalifatul Masih I, that he was able to climb the ladder of success.



I would like to narrate a few instances from his illustrious life to show his love of the *Khilafat* of *Ahmadiyyat*.

I once asked him as to what he thought was the driving force behind his great achievements. He answered, "Prayers of my parents and of His Holiness *Khalifatul Masih I*". [Hakeem Nooruddin was the Promised Messiah's most beloved companion and became his first successor.] He then narrated the following incident. He said,

"During the last days of His Holiness *Khalifatul Masih I*, my father decided to send me to England for further studies. He asked me to go to Qadian, India [birthplace of the Promised Messiah] and seek permission of His Holiness for this journey and also request him to pray for you. I arrived at Qadian and presented myself to His Holiness with a request for prayers and to give me his advice. His Holiness asked me to stay at Qadian for a few days and to meet him everyday."

Sir Zafrullah Khan^{ra} has described the rest of the story in his book about His Holiness *Khalifa tul Masih I* in the following words,

"After my final degree examination in April 1911, I went home to Sialkot and having spent some weeks with my parents, moved to Qadian in June. His Holiness *Khalifatul Masih* was still an invalid and spent the day in his sitting room, giving lessons, transacting official business, seeing patients and receiving visitors. The injury on his right temple had become a permanent sore and was dressed every day. After the doctor's visit he remained lying down for a short while, and one of his pupils gently massaged his limbs. He was not yet able to go to the mosque for the daily prayer services, which were consequently held in his sitting room for his convenience. Sheikh Muhammad Taimur, his favorite pupil and protégé, led the services. His Holiness *Khalifatul Masih* keeping to a sitting posture. Only four or five pupils formed the congregation. When call to

prayer from the nearest mosque was heard His Holiness Khalifatul Masih directed every one to go and join the service in the mosque. On the first day of my visit when the call to prayer of the noon service was heard and every one was dismissed I stood up to depart, where-upon Hadhrat Khalifatul Masih graciously and affectionately directed me: *Meea* (meant here as “young sir”), you should join the service here with us. Accordingly, I joined the noon and afternoon services in the sitting room.

There was only one row of worshippers behind the Imam. His Holiness Khalifatul Masih sat at the left end next to his couch. I stood next to him to his right and the other participants arranged themselves on my right. Being anxious not to incommode him and also out of respect I would not stand close to him, but he would put his arm round my shins and moved me closer to him. On one occasion Sheikh Muhammad Taimur was not available to lead the afternoon service and His Holiness Khalifatul Masih looked round and said to me: *Meea*, you have read the Holy Qur’an, please lead the service. I could but obey.

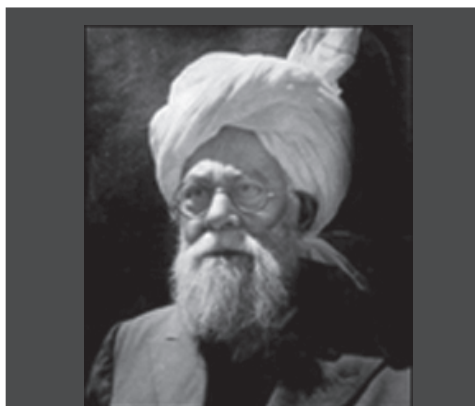
One day it so happened that when the doctor left after dressing his injury, I was the only one in the room. I did not know the proper way to massage. Should I slip out of the room quietly, or should I make an attempt to massage the limbs of the noble patient, which would probably occasion him more discomfort than comfort? As was his wont, he was lying on his left side. I moved quietly to a sitting position on his couch at his back and started my shy, fumbling ministrations. After about five minutes I stopped, intending to withdraw and let him rest. Perceiving this he raised his right arm and placing it round my neck gently bent my face close to his and kept me in that position in silence for a couple of minutes. When he released me he observed: *Meea*, I have made many supplications on your behalf!” Truly a benediction, the perfume of which has lingered with me through seventy years.” (His Holiness Maulwi Nooruddin Khalifatul Masih I, page 186-187)

He used to say that it was due to the prayers and supplications of His Holiness Khalifatul Masih I, that he was able to climb the ladder of success.

He said, he wrote regularly to His Holiness from London and received affectionate replies from him. His Holiness would address him prayerfully with words like, “May you be true Zafrullah (i.e. may you be victorious by Allah’s grace). Sometimes he would close his letters with the following words, “May you be truly guided and prove fortunate.”

Sir Zafrullah Khan^{ra} was very close to the second Khalifa, His Holiness Mirza Mahmood Ahmad. The second Khalifa guided and trained him to climb the ladder of success. Sir Zafrullah Khan^{ra} gratefully mentions this in his autobiography, *The Servant of God*. He says,

“In the spring of 1915 the young lawyer (Sir Zafrullah Khan^{ra}) was directed by the Khalifatul Masih to go to Delhi and address a public meeting organized by the Movement. His address was to be in English on the ‘Need of Religion’. He submitted that he had no experience of public speaking and knew little about religion. The Khalifa tul Masih graciously reassured him: Do not worry. Take down notes from my dictation and expand on them. I shall also help with my prayers. This set a pattern for the future, and became a valuable source of his training. The address at



Sir Zafrullah Khan^{ra} was very close to the second Khalifa, His Holiness Mirza Mahmood Ahmad. The second Khalifa guided and trained him to climb the ladder of success.

Delhi went well and he gained confidence from the experience.” (page 45).

He acknowledged his gratitude to the help and guidance of His Holiness Khalifatul Masih II, in the following words,

“Whatever career he pursued, (Sir Zafrullah Khan^{ra}), and whatever position he occupied, he was honored with the supervision, advice and guidance of the Khalifatul Masih. This was a privilege that he valued above everything else. He was taught and instructed continuously by that running fountain of wisdom and

grace. He learnt from him that service of the faith was a divine bounty which should be deeply appreciated, and should be eagerly and devotedly performed. One must never seek a reward in return for it.” (Ibid, pg. 298).

As I am narrating my personal observations I would confine myself to his close and intimate relationship with the third and fourth Khulafa.

In early November, 1965 Chaudhry Zafrullah Khan^{ra} left for Pakistan via Fiji. The news of the serious illness of His Holiness Khalifatul Masih II was sent to us that very day. We were all greatly worried and were praying for him. Sir Khan^{ra} asked me to inform him immediately of any bad news. He gave me his Fiji address.

On the 8th of November, 1965 the shocking news of the demise of His Holiness Khalifatul Masih II was received by us. I immediately sent him a telegram in Fiji informing him of the sad news.

After a few days I received a letter from him which he wrote before the election of His Holiness Mirza Nasir Ahmad as Khalifatul Masih III took place.

He said in his letter that on receiving the shocking news, he retired to his room and vehemently prayed to Allah that the election process should go smoothly. He then slept for awhile and had a dream in which he was told that the new Khalifa had been elected and that the new Khalifa was a righteous and pious person. He said that the name of the new Khalifa was not disclosed to him in the dream.

When the letter arrived His Holiness Mirza Nasir Ahmad had already been chosen as the new Khalifa. I sent Sir Khan^{ra}’s letter to His Holiness who sent it to the department of history for record and safe custody.

His Holiness Mirza Nasir Ahmad Sahib was educated at Oxford. Sir Zafrullah Khan^{ra} was made his guardian by Khalifa- tul Masih II while in England. In spite of the differences in their ages and Sir Zafrullah Khan^{ra}’s high positions in the world, he was a most humble, obedient and loyal servant of Khalifa tul Masih III.

Sir Zafrullah Khan^{ra} used to go to bed early so that he could have some sleep before getting up for supererogatory prayers known as *Tahujjud*. Once His Holiness wanted me to convey an im-

portant message to him. I told His Holiness that it was late in the evening and Sir Zafrullah Khan^{ra} had already gone to bed. As the message was very important, I went into his bedroom to wake him up and give him the message. I apologized to him for disturbing his sleep and gave him the message. He said, Imam *Sahib!* [sahib means “mister”] I am a servant of His Holiness. Whenever he wanted me during the day or night, you should call me without hesitation, whether I am asleep or engaged in some other business. His Holiness’ wish is my command and his command has priority over all other things.

Chaudhry Anwar Ahmad Kahloon has narrated an incident to show the obedience to the Khalifa by Sir Zafrullah Khan^{ra}. He says,

“During one of the luncheon sessions, in a whisper, His Holiness Khalifatul Masih III said to *Baba jee* (affectionately referring to Sir Zafrullah Khan^{ra}), “I have received a complaint that in the Convention Hall or *Jalsa Gah*, while a speech was being delivered, you were talking to someone”. Most respectfully Baba Jee said, “Your Holiness, forgive me. I will be more careful in future.” Later, he explained that as he had become

friends with the second Khalifa, when they were still boys, he felt he could take certain liberties with him. As the third Khalifa was considerably younger and had grown up before his own eyes, it was necessary for him to take special care to show due respect to the institution of Khilafat.” (Zafrullah Khan^{ra}, as quoted in *My Mentor*, pp. 109-110).

Kahloon Sahib has described another faith inspiring incident that Sir Zafrullah Khan^{ra} mentioned to me as well. He was present at the election of the fourth Khalifa at Rabwah. On his return he addressed a meeting of the London chapter and narrated the proceedings of the election. I quote here from *Zafrullah Khan: My Mentor*, by Anwar Ahmad Kahloon,

“He (Sir Zafrullah Khan^{ra}) told the audience that while he was being driven to Rabwah, he asked his son-in-law, Hameed, the Lahore Ameer, to arrange for him to see Sahibzada Mirza Tahir Ahmad for a few minutes, before the election. He said that the Sahibzada, on learning that he wanted to see him urgently, himself came to the guest house where Baba Jee was staying. Baba Jee took him into his room, and said, “So far we have been equals and friends. From now on, you are the master and I am the

humblest and the most obedient of your servants.” The Sahibzada was so stunned that he was not able to respond.

I feel certain that the Almighty had, by then, acquainted Baba Jee as to who was to be the next Khalifa.” (page 124)

His Holiness Khalifatul Masih III sent a document to me to be translated from Urdu into English by Sir Zafrullah Khan^{ra}. I took this document to him and conveyed to him His Holiness’ instructions. He was busy in reading a book and was totally absorbed in it. On hearing His Holiness’ instruction he immediately put the book aside and started translating the document sent by His Holiness. I said there was no hurry. He could do the translation at his leisure to which he replied, Imam Sahib: His Holiness’ instruction has priority over all other things. I will start this work right away. Postponing His Holiness’ instruction is tantamount to his disobedience. He finished the translation the same day and gave it to me for its onward transmission to His Holiness.

Sir Zafrullah Khan^{ra} was truly a loyal, humble, steadfast and most obedient servant of the Khilafat of the Ahmadiyya Muslim Community. ♦

The present United Nations has proved again and again to be a powerful organisation working not for justice but for the political ends of whichever nation has the greatest lobbying power. The concept of right and wrong has never played a part in the decision-making process of the United Nations in our recent memory nor in the present set up can it play a meaningful role in the future. Politics and diplomacy are too deeply and inextricably rooted in the soil of modern politics to leave any room for absolute justice to take root and be given a fair chance of survival. It is a hard and bitter fact, which no man with respect for truth can deny, that this great and awesome institution has been reduced to an arena of intricate diplomatic activities, lobbying, secret paramours and power struggles, all carried out in the name of world peace.

According to the Holy Quran, therefore, what the world needs is an institution, which sets itself the task of establishing justice. Without absolute justice, no peace is conceivable. One can wage wars in protestation in the name of peace, stifle conscience and still dissent for the purported aim of establishing peace, but all that one can achieve is death but not peace.

(“Islam’s Response to Contemporary Issues” page 205, For full text go to Alislam.org)

From the Archives

The Origin of Islamic Culture 1953—Fourth Quarter

Condensed from an article by Khwaja Jamil Ahmed in *Pakistan Review*, January 1953.

Arabia, the birthplace of Islam was a land inhabited by warring tribes, who were exploited economically and subjugated politically by the Persians and the Romans. The practical teachings of the great Prophet of Islam brought about a complete transformation in their outlook on life and gave birth to one of the greatest revolutions in history.

According to Ameer Ali, “Afflicted humanity awoke into new life. Whilst the barbarians of Europe who had overturned an effete empire, were groping in the darkness of ignorance and brutality, the Muslims were building a great civilization. During centuries of moral and intellectual desolation in Europe, Islam led the vanguard of progress. The Prophet who always emphasized the need of learning is reported to have said that the ink of the scholar is more holy than the blood of the martyr, and repeatedly impressed upon his disciples ‘The necessity for seeking knowledge even unto China’. He^{sa} said, ‘He who leaves his home in search of knowledge walks on the path of God.’ The injunctions of the great Prophet had a salutary effect on the hearts of his followers and created a love of knowledge which in a short time made them the pioneers in the world of sciences and arts. ‘Science and literature possess no votaries’, says a celebrated historian, ‘but the words of the Prophet gave a new impetus to the awakened energies of the race...Even within his lifetime was formed the nucleus of an educational institution, which in after years grew into universities at Baghdad and Salerno, Cairo and Cordova’.”

The European hatred for learning during the period of the 7th to the 12th century A.D., served as a striking contrast to the great Islamic advancement in the field of sciences and arts. The lamp of learning was shedding



The Abbasid Caliphate provided the most congenial atmosphere for the growth of sciences and arts. Al-Mansoor was the first Abbasid Caliph who ordered the translation of books from foreign languages into Arabic.

profuse light in the Islamic domains at a time when European countries were steeped in the darkness of savagery. “From the fourth century of the Christian era to the 12th,” says Ameer Ali, “the gloom that overshadowed Europe grew deeper and deeper. During these ages of ferocious bigotry, ecclesiasticism barred every access through which the light of knowledge, humanity and civilization could enter...Under Constantine and his orthodox successors, the Aesdepious were closed for ever, the public libraries established by the liberality of the pagan emperors were dispersed or destroyed; learning was branded as magic and punished as Treason”—and philosophy and science were exterminated. The ecclesiastical hatred against human learning found expression in the patriotic maxim, ‘Ignorance is the mother of devotion’, and Pope Gregory the great, the founder of ecclesiastical supremacy, gave effect to this obscurantist dogma by expelling from Rome all scientific studies and burning the Palatine library founded by Augustus Caesar. He forbade the study of ancient writers of Greece and Rome. Even the Christian chroniclers bear testimony to the great apathy of the Christian west towards the advancement of knowledge and ascribe it to the non-cooperation of the church. Max Kaban in chapter two of the “History of

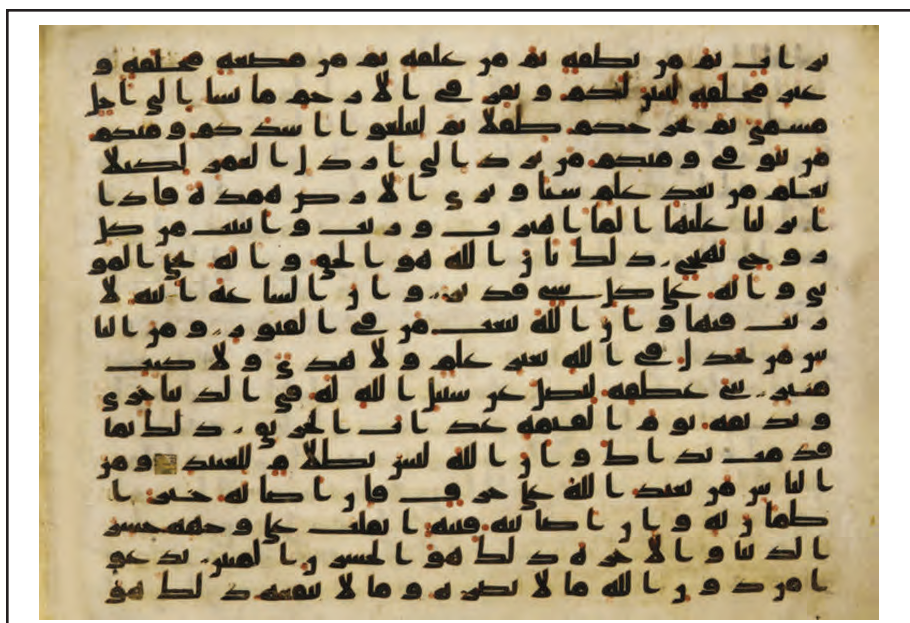
Medicine During the Middle Ages”, of the book entitled, *The Practice of Medicine*, Vol. I, says, “Everything pagan was forgotten, the clergy discouraged the study or the possession of books written by the ancient Greeks and Romans. They held in abomination their sculptures and their works of art, their rhetorical lectures and philosophical speculations...worldly joys, earthly beauty, sensuous pleasures, pagan learning, metaphysical discussions, were all abhorred as a temptation of the devil. It was dangerous to know too much.”

The teachings of the Holy Prophet of Islam had enshrined into the hearts of the Arabs veneration for the learned people and respect for the places of worship and learning. The conquering armies of the nomadic Arabs not only spared the libraries, churches and intellectuals of the alien faith, but extended patronage to them.

The Abbasid Caliphate provided the most congenial atmosphere for the growth of sciences and arts. Al-Mansoor was the first Abbasid Caliph who ordered the translation of books from foreign languages into Arabic. He himself being a good literary scholar and mathematician patronized men of letters who flocked to his court to continue their literary pursuits in an atmosphere free from all cares and anxieties. Mansoor had trans-

lated into Arabic *Hitopadesa* (Indian Fables) *Siddhanta* (Indian treatise on Astronomy), *Almajest* of Ptolemy, several works of Aristotle, books of Euclid and a large number of other Greek, Byzantine, Persian and Syrian works. Each nation of the world had its golden age. Athens had the Periclean era, Rome the Augustan age, while Islam had its period of intellectual glory extending from the accession of Mansoor to the death of Mutazid—a period comprising the reign of six Caliphs of which the reign of Al Mamun, constituted the most brilliant period during which the Muslims formed the vanguard of civilization. Caliph Mamun (813-833) established in Baghdad a school of translation known as “Darul Hukama” (School of Wisdom) in which Humayun Bin Ishaq was the dominant figure. The generous patronage of the enlightened Caliph drew to his court a galaxy of talented scholars from all corners of the known world. During his time and that of his illustrious father Haroon-ar-Rashid, every part of the globe was ransacked by the agents of the Caliphs for the hoarded wealth of antiquity. Mamun undoubtedly deserved the title of ‘Augustus’ of Arabs. He was followed by a brilliant succession of princes who continued his work. The main contribution of Mamun to the advancement of Arabian knowledge lies in the enormous translation work during his reign which paved the way for later outstanding achievements of Muslim scholars and scientists. Actually he provided the firm ground on which the majestic and imposing edifice of Islamic thought was built.

Of the dozens of translators serving during the reign of Mamun, Humayun bin Ishaq (809-873) occupies the most eminent place. He had ninety pupil translators under him and several well-known contemporary translators of various languages attached to him. Amongst these his nephew Hubaysh, his son Ishaq (d. 910 A.D.), the great mathematician Tabit bin Qurra (825-901) and Qusta bin Luqa, acquired great fame. Humayun is the author of the famous “Missive” which contains the translations of the immense corpus of Galenic writings—amounting to 100 Syriac and 39 Arabic versions of Galens’ Medical and Philosophical works. The work of translation was pursued with the utmost vigour and Humayun and his family played an important part in translating categories, physics and *Magna Moralia* of Aristotle; the *Republica*, *Law* and *Timacus* of Plato. The house of wisdom mainly concerned with the work of the translations ceased to exist



Abbasid Qur'anic text from Egypt

after the death of its great patron, Mamun. Round about 856 A.D. Mutawakkil refounded in Baghdad the library and translation school of which Humayun was made the director.

Muslim rulers and their Governors, or *Ameeran*, patronized learning and had the greatest respect for learned men who were always welcomed in their societies. Some of the more enthusiastic monarchs competed with each other in drawing to his court the largest number of intellectuals of their age. Even the notorious tyrant Hajjaj bin Yousuf was a good mathematician and a well-known patron of men of letters. Of all the dignitaries of Islam the first six Caliphs of the Abbasid Caliphates stand as the greatest patrons of learning who were instrumental in raising Islamic knowledge to the summit of its glory.

The rise of Cairo under Al Muizli-Dinullah produced a spirit of rivalry with the Caliphs of the Houses of Abbas and Fatima regarding the patronage of learning. Al Muiz is known as the Mamun of the East.

Mahmood Ghaznavi and his son Masood were great patrons of learning whose generosity drew to their court such intellectual giants as Al-Biruni the versatile genius, Firdausi, the immortal poet, Dakiki and Unsari. Mahmood is said to have offered sixty thousand gold pieces to Firdausi for his world famous “Shahnama” and Masood had bestowed an elephant load of silver on Al Biruni for his celebrated astronomical work “Qanun-al-Masudi”.

The rise of the Suljukides and their mu-

nificence for the scholars who flocked to their court rivalled that of the golden days of the Abbaside rule. Tughril, Alp Arsalan, Sanjar and above all Malik Shah were great patrons of learning. Khwaja Hasan Nizamul-Mulk Toosi, the illustrious Vazier of Malik Shah drew around him the intellectual gems of the Islamic world, comprising astronomers, poets, theologians, mathematicians, scientists and historians.

Even the so-called savage Timur (Tamerlane) accumulated the cultural heritage of Islamic Dominions in his capital Samarkand—and his vast system of colonization filled the big cities of central Asia, especially Samarkand with intellectuals. Such talented scholars like Jami, the master of sciences, Suhaili the translator of Pilpay, and Alt Sher Anwar, adorned the literary societies of Tamerlane. Ulugh Khan, a grandson of Timur, himself being a noted astronomer, enhanced the intellectual glory of Samarkand.

The Moorish kings of Spain and the Mughal emperors of India did not lag behind others in encouraging the pursuit of sciences and arts in their dominions, and such intellectual giants as Averros, Ibn Khaldun, Faizi and Abul Fazal found a congenial atmosphere in their scientific and literary researches.

Thus the teachings of the Holy Prophet of Islam bore fruit and the savage Arabs distinguished themselves as the torch-bearers of civilization, knowledge and culture in the world, ultimately dispelling the gloom which had enveloped Mediaeval Europe. ♦

News, Views and Reviews: Book Review

Peace be upon you...

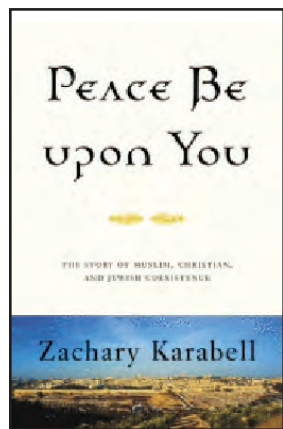
By Shazia Sohail

PEACE BE UPON YOU

Author: Zachary Karabell

Published by Alfred A. Knopf,
New York, 2007

Peace Be upon You has been written by Zachary Karabell with the view to prove that Jews, Christians, and Muslims had coexisted in peace, and worked in cooperation, for close to fourteen centuries before the events of mid twentieth century created continuously widening fissures in their relationship.



The treatise ventures to span the entire period starting from the advent of Islam till present time. He looks critically at the Umayyad, Abbasid, and the Ottoman modes of governance and establishes a pattern of peaceful coexistence in Damascus, Iraq, Iran, and Andalusia. The book is interspersed with biographical sketches of renowned Jewish and Muslim philosophers of that era and gives us an insight into their lives amidst people of other faiths. While much in the book is positive, conspicuous in its inadequacy and partiality is the treatment of the life and time of Prophet Muhammad^{sa}. This leads to failure on the part of the author to consistently link the openness and tolerance practiced by Muslims toward people of other faiths to tenets of Islam. Consequently, he frequently attributes the positive traits of Muslim rulers to weakness, indifference, indolence, or avarice. While the tolerance towards the “People of the Book” is attributed to the respect and honor enjoyed by them in Qur’an, the high degree of freedom, affluence, and social standing enjoyed by them is attributed to ulterior motives of financial or political gains on the part of their rulers.

The theme of religious toleration is laid out

and expanded upon, era by era. Having done his cause a disservice in the first chapter, Karabell then painstakingly works his way back, somewhat successfully, through the rest of the book. He demonstrates that Muslim rulers followed the precedent set by Prophet Muhammad^{sa}, that the various tribes and religious groups would “police themselves and administer justice to their own members,” wherever they ruled multi-religious societies in subsequent years. However, he often denigrates the tolerance by employing terms like “benign neglect,” or “contemptuous indifference,” and fails to tie it to their faith.

There is a banal trend in the book to disparage Muslims in their strengths as well as weaknesses. There are continued references to imposition of “humiliating” taxes on non-Muslims, implying a reduction in their status due to them. The author fails to qualify such statements with the fact that Muslims paid obligatory taxes as well, in the form of Zakat, and were responsible for the protection of the lives and property of non-Muslims. As such, the principle of equity would call for non-Muslims to contribute their share to the state for such services rendered to them. The progress and advancement in sciences and philosophy was purportedly the result of the wisdom acquired from the societies Muslims conquered, and the “translations” of the Greek and Latin texts they requisitioned. Karabell also fails to link the explosion of creativity, reason, and openness of the Muslims to the emphasis of acquisition of knowledge in the Qur’an. The rare instances of acrimony between Muslims and non-Muslims are given detailed coverage followed by trite disclaimers that it was much more common for Christian sects to fight amongst themselves in those times.

Notwithstanding the negativity, many portions of the book are a pleasurable read. Karabell uses beautiful language, bordering on magical, to describe the city of Baghdad under Abbasid rule, and Spain in the ninth century. His portrayal of Jewish and Muslim scholars of Andalusia reveals that they had much in common and that “they asked similar questions and employed similar methods to find answers.” He recognizes Ibn-e-Arabi’s interpretation of the meaning of God, in relation to

His creation, as the workings of a brilliant and passionate mind and draws parallels between his quest and that of Maimonides, a Jewish scholar, of that time. His depiction of Salah-ud-Din Ayyubi’s character, and its comparison with those of the Christian Crusaders, was adequate. The delicious irony of Muslim “conquerors” being invited in, and greeted as liberators, by the nations that had suffered tyranny at the hands of Romans, Byzantines, or Persians is not lost on the reader either.

It is unfortunate that one has to plod through, and try to ignore, a number of inconsistencies in the book to get to the good parts. Some slip-ups are more obvious than others. It is hard to take him seriously after he states that Prophet Muhammad^{sa} left behind “a number of children” given that he was survived by only one daughter, and that too by a mere five months; or when he asserts that “His father died when Muhammad was a boy” when every single reputable biography written about him reports the passing of his father before his birth. Also, when attributing the change of qibla (the direction Muslims face while praying) to conflict with Jews, he fails to take into account the correct sequence of events. Karabell has a tendency to make plausible assumptions, based on the information he provides, and present them as facts. He is likely to lose the Muslim audience within the first few pages but if they can persevere to the end they will have seen a unique picture of the Muslim world in the last fourteen centuries.

Peace Be upon You is a perfect example of history being written in light of present circumstances. It demonstrates that moral excellence would lead Muslims to emerge victorious, but acquisition of power and wealth would inevitably corrupt them. With the present decline of the Islamic world the contemporary writers are bound to look for answers in its past and be less and less willing to focus on the positive. A critical look at their failings leads Karabell to deduce that moral fallibility was the undoing of the Abbasid, Umayyad, and Ottoman dynasties. And that, despite their ability to rule successfully due to the secular nature of Islamic governance, they were not able to retain it as a result of “benign neglect” of the religious and moral state of their subjects—Jews, Christians, and Muslims alike. Knowing that Muslims created stable societies only where their primary emphasis was on preaching, as they did in Indonesia and Malaysia, one would have to give credit to Karabell for making that apparent in this book. ♦

News, Views and Reviews **Press Publications**

LETTERS TO THE EDITOR
Sunday, June 24, 2007

Evidence used was from Bible

Jeff Baker's May 22 letter responding to my April 17 Viewpoint, "Jesus did not die on cross," confused and mixed up issues.

He is confused because he thinks the Biblical evidence presented by me was a "suggestion." As a matter of fact, I gave all the references and quotes from the Bible. I mentioned that, according to the Gospel of John, He (Jesus) could not have been dead because blood and water gushed out from his body when the soldier pierced his side. Scientific fact dictates blood and water cannot gush from a dead body because there is no heart-beat.

Secondly, the Ahmadiyya Muslim community has nothing to do with Share International. Our Web site is www.alislam.org. Everything is in the open and clearly mentioned. All the successors of Hadrat Mirza Ghulam Ahmad are named.

There is no Rahmat Ahmad as Mr. Baker mentions. Baker is confused about the New Age movement and Maitreya. My question is: who is Rahmat Ahmad and where did he get his information?

Share International talks about some unknown and hidden Maitreya. The Ahmadiyya Muslim community is not mentioned anywhere on that Web site. The Ahmadiyya Muslim community has nothing to hide. Please get your facts straight.

Ayesha Mangla
Portage, MI

A response to CBNews item "Muslim 'insults' Islam, Gets Death Sentence" of June 4, 2007. (<http://www.cbn.com/CBNnews/170310.aspx>)

As an Ahmadi Muslim, as well as a Pakistani, I am deeply concerned at the recent report that a Pakistani Christian has received the death penalty for committing blasphemy. If the report is true, the Muslims who have attacked this innocent man have committed a heinous crime.

That Muslims harmed a Christian is most disturbing as some of the most loving contemporaries of Prophet Muhammad^{sa} were Christian. It was, in fact, the Christian King of Abyssinia, Negus, who granted early Muslims asylum.

Have the Muslims forgotten that Abdullah bin Ubayy bin Salul, known as the 'Chief of the Hypocrites', was left unharmed after uttering blasphemy against Prophet Muhammad^{sa}? Additionally, Prophet Muhammad^{sa} led his funeral prayer! Have they forgotten that Prophet Muhammad^{sa} defined a 'Muslim' as one from whose hand and tongue others are safe? Have they forgotten that despite Muslims being pulled apart by camels, pressed under stones, and having their faith maligned to no end, Prophet Muhammad^{sa} never sanctioned any retaliation in Mecca? Have they forgotten that the Muslims were forced to take shelter in a barren valley for three years where their diet consisted of grass and soaked leather? Does the 'crime' this man committed come even remotely close to the atrocities perpetrated against the early Muslims? Do these Muslims deem themselves above following the noble example of Prophet Muhammad^{sa}?

That Muslims harmed a Christian is most disturbing as some of the most loving contemporaries of Prophet Muhammad^{sa} were Christian. It was, in fact, the Christian King of Abyssinia, Negus, who granted early Muslims asylum. As Muslims, we are duty bound to match this beautiful example of tolerance

and understanding King Negus observed during his reign. Indeed, the Holy Qur'an declares that the Christians are the nearest friends to the Muslims (5:83).

We strongly urge President Musharraf to take note of this incident and rescue the culture of Pakistan from the clutches of these fanatics.

Sardar Anees Ahmad

In response to NY Times "Muslims' Veil Test Limits of Britain's Tolerance".

I found the piece entitled "Muslims' Veil Test Limits of Britain's Tolerance" ironic. How has a clean, conservative form of dress unnerved an accepting and tolerant Britain? It seems that to many the veil, while simple, is also stand pat.

In reality, it is not clothing, but the attitude of some Muslims that is disturbing. I sympathize with welcoming Britons who are shunned by Muslims cloaked in separatism. Remember, one never builds a bigger haystack to find a needle. Complaining of the current perception of Islam, such Muslims are worsening the situation by observing the veil to polarize society. Self-defeating aside, such behavior is vehemently condemned in Islam.

While intolerance has never served as an antidote, 'tolerance' has fared no better—fueling an annually grossing \$100 billion pornographic industry, teenage pregnancy, and an explosion of STDs. A woman fully covered is an extremist, while one whose attire invites the eye of every passerby is an activist. As Mark Twain observed, "Modesty died when clothes were born."

Furthermore, Islam has never forced women to observe the veil. Additionally, the veil is a symbol of purity, evident from Ancient Assyrians and Persians considering it particular to the upper-class. Judeo-Christian tradition furnishes the noble examples of Rebekah^{ra} and Mary^{ra}. Would a Muslim observing a veil like Mother Teresa be accepted? Evidently, yesterday's orthodoxies have become today's heresies.

Ultimately, it is attitude that needs changing, not the amount of clothing.

Sardar Anees Ahmad



I know Muslims believe in Jesus Christ—though just as a prophet—but do they believe in [Christian] angels?

The second of five primary articles of faith or *eeman* in Islam (refer to Q&A Spring 2006) is belief in Allah's angels. As such Muslims believe in God's angels, and the names of a handful of them even correspond to those in Christian traditions. For example:

- Jibra'eel or Gabriel is the Arch-angel and controls communication of divine revelations to the prophets
- Mika'eel or Michael controls the provision and maintenance of life
- Idhra'eel or Israel controls the phenomenon of death (all by Allah's decree of course)

In the last issue, Muawiah was mentioned as a competing candidate for Khilafat [to Imam Hasan^{ra}] after the death of Ali. Who was Muawiah?

Muawiah^{ra} served as sixth successor of the Holy Prophet from 661-680 AD and came from the family of Umayyah. During the reign of Uthman^{ra}, the third successor, an army led by then Governor (*Ameer*) Muawiah^{ra} in the north of the Muslim empire successfully fought back the attacking Romans. He disagreed at times with the Khalifa—which can be chalked up to human nature—but unfortunately, like a handful of others, chose not to obey them in those times of disagree-

ment. For example, when Uthman^{ra} was martyred, Muawiah^{ra} persisted to Ali^{ra} in raising an army to crush the assassins, but Ali's^{ra} priority upon being elected as Khalifa was to reestablish law and order in the heart of the Muslim empire (there was such lawlessness that Ali^{ra} was forced to move the capital from Medina to Kufa). Muawiah^{ra} ignored the divinely-appointed Khalifa's wishes and raised an army for his vengeful purpose, which then confronted Ali^{ra} and his army in battle. Fighting ended on peaceable terms but even this did not last. When Imam Hasan^{ra} was elected, Ameer Muawiah^{ra} attacked with his armies, pressing his own claim. Imam Hasan^{ra}, opting for peace, ceded Khilafat to Muawiah^{ra}, in exchange for the promise that his younger brother, Imam Husain^{ra}, would be appointed Khalifa after Muawiah's^{ra} death. Muawiah^{ra} thus began the dynastic reign of Umayyad Khilafat (661-750) without ever being elected by the people.

Mu'awiah^{ra} rendered excellent services to the faith of Islam, but, like a handful of other influential Muslims of the time, ultimately failed to appreciate the divinely-appointed authority of *Khilafat-e-Rashida* or the Rightly Guided Successorship of the first and fourth Khulafa of the Prophet. In this age, the worldwide Ahmadiyya Muslim Community is united under the institution of *Khilafat-e-Ahmadiyya*, held presently by His Holiness Mirza Masroor Ahmad.

Was the position of the clerics "Islamically" justified in the Red Mosque standoff this past summer?

No. The militant clerics Abdul Aziz and Abdul Rashid Ghazi have a well-known history of criminality. They openly and proudly admit to many of these crimes so there is not much question as to whether or not their actions are Islamic—they are not. Still, to your question: The Ghazis' self-stated goal is to establish a Taliban-style form of government in Pakistan, where force is used to ensure compliance to [a backward interpretation of] Shariah. Compulsion in matters of faith is clearly un-Islamic, as articles in this issue clearly

show. In recent years, their militant "campaign against vice" has included kidnappings, arson, murder, terrorism and the destruction of legal businesses selling music, movies, and so on. All these actions, aimed at creating disorder, are also un-Islamic.

The truly Islamic way to campaign against vice is to teach the beauties of virtue. In the absence of true Islam, ignorant clerics resort to the above noted tactics of compulsion and violence, in clear defiance of God's many pronouncements in the Holy Qur'an—"There is no compulsion in religion" (2:256) and "Allah loves not disorder" (2:206), just to cite a couple. We regret the unnecessary loss of life, but such tragedies are bound to persist so long as no moderate *religious* voice counters the increasing militancy in the Muslim World. We believe the Ahmadiyya Muslim Community—whose motto is "love for all, hatred for none"—is that voice of reason but that country's constitution has been amended to prohibit the Community from openly discussing their beliefs in Pakistan.

How can I get a copy of an Ahmadiyya Quran in English?

First, the Qur'an, in its original Arabic, is the exact same across all Islamic communities and has remained unchanged since its revelation 1400 years ago. The English translation (and interpretation) of the Qur'an, however, differs amongst various denominations.

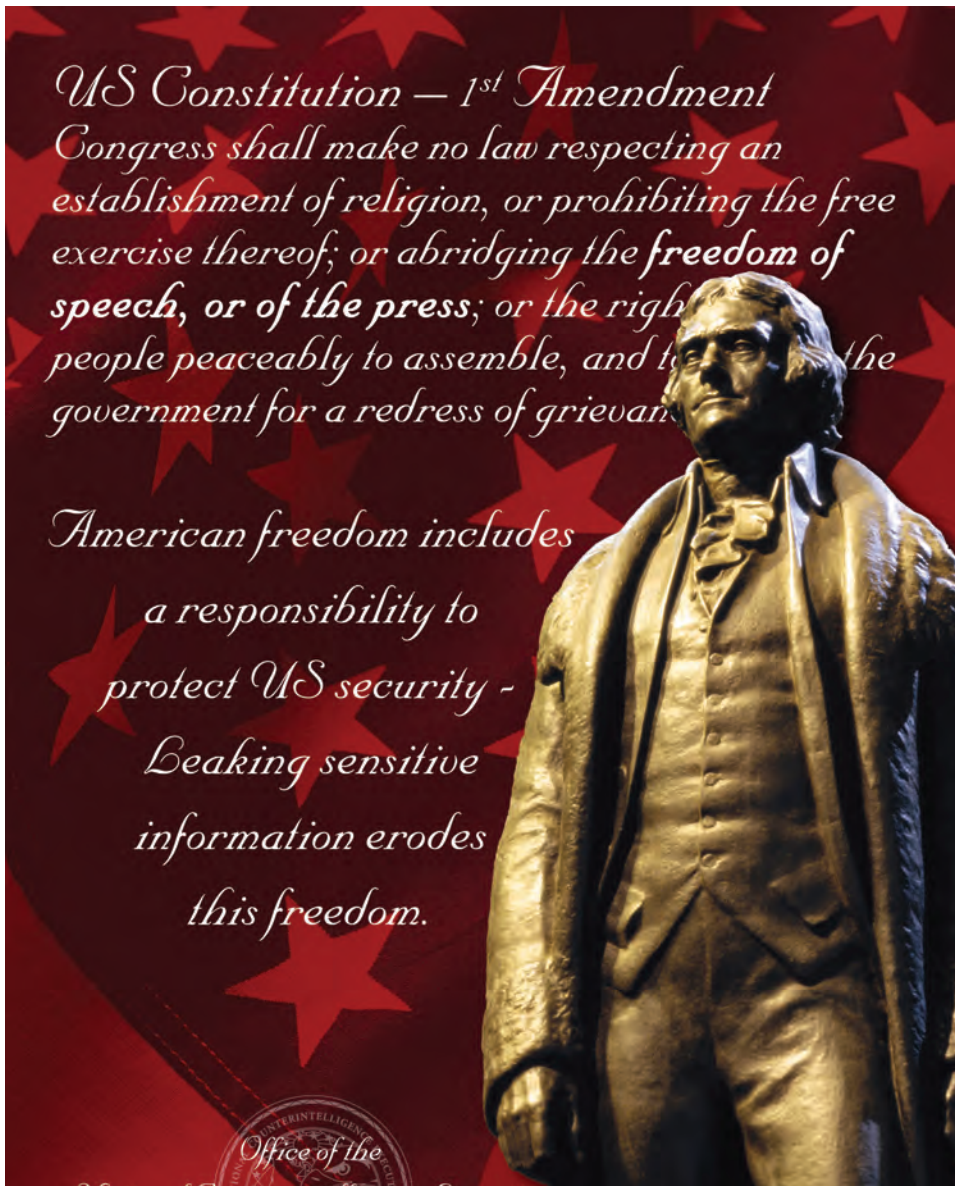
There are a number of ways to obtain an Ahmadiyya translation of the Holy Qur'an. If you have access to the internet, visit www.alislam.org where the Holy Qur'an with English translation is available to read free of charge. (You can also perform keyword searches of the Qur'an on AL ISLAM.) If you would like it in book form, you can order it at the AL ISLAM Online Store, or contact your local chapter of the Ahmadiyya Muslim Community. Click on CONTACT on the bottom on the AL ISLAM webpage to locate their offices.

Ahadith (sayings of the Holy Prophet Muhammad^{saw})

- ❖ Mu'awiah ibn Haidah relates: I asked the Holy Prophet: What is the right of a wife against her husband? He said: Feed her when you feed yourself, clothe her when you clothe yourself, do not strike her on her face, do not revile her and do not separate yourself from her except inside the house. (Abu Daud)
- ❖ Abu Hurairah relates that the Holy Prophet said: The most perfect of believers in the matter of faith is he whose behavior is best, and the best of you are those who behave best towards their wives. (Tirmidhi)
- ❖ Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: The world is but a provision and the best provision of the world is a good woman. (Muslim)
- ❖ Ayesha relates: A woman came to me begging with her two daughters; I could not find anything except a single date which I gave her. She divided it between her daughters and did not herself eat any of it. Then she got up and left. When the Holy Prophet came, I told him of it. He said: one who is tried with daughters and treats them well will find that they will become his shield from the Fire. (Bokhari and Muslim)
- ❖ Abu Shuraih Khuwailad ibn Amr Khuzai relates that the Holy Prophet said: Allah, I declare sinful any failure to safeguard the rights of two weak ones: orphans and women. (Nisai)
- ❖ Abu Hurairah relates that the Holy Prophet said: Treat women kindly. Woman has been created from a rib and the most crooked part of the rib is the uppermost. If you try to straighten it you will break it and if you leave it alone it will remain crooked. So treat women kindly. (Bokhari and Muslim)
- ❖ Abu Hurairah relates that the Holy Prophet said: Let no Muslim man entertain any rancour against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing. (Muslim)

Thomas Jefferson's Theology: A Brief Comparison of his Christology with Islamic Beliefs

By Dr Tahir Ijaz



Jefferson ardently championed the spiritual and intellectual independence of the individual. He was so proud of authoring the "Bill for Establishing Religious Freedom" in Virginia that he had this fact etched on his tombstone. The bill ended the practice of paying the clergy with public funds because "to compel a man to furnish ... money for the propagation of opinions which he disbelieves is sinful and tyrannical." Jefferson believed that religion was a completely private matter and fought for a "wall of separation between church and state." He was "against all maneuvers to bring about a legal ascendancy of one sect over another"; and he swore "eternal hostility against every form of tyranny over the mind of man." What would he think of today's faith-based initiatives, which allocate public funds to religious organizations, and the attempts by religious lobbyists and elected officials to dictate public policy based on their faith?

In 1904, the United States Congress published the New Testament for distribution to senators and representatives at the time of their swearing in for office. The U.S. Congress Bible, called the *Jefferson Bible* as it was reprinted from a copy in Thomas Jefferson's personal library, was handed out for over half a century to elected officials.

This New Testament was comprised of only extracts from the Canonical Gospels with references to the Divinity, Resurrection and Ascension of Christ omitted along with all the letters attributed to Paul. Why did Thomas Jefferson create such a document? This article will explore Jefferson's personal theology and his interpretation of Christianity, based on his collected letters. Both his letters and his personal Bible are an interesting chapter in American history.

Thomas Jefferson (1743-1826) was one of the founding fathers of United States of America. He was an author of the Declaration of Independence and was the third President of the United States, holding the office from 1801 to 1809.

He was a prolific writer and expressed his views on a broad array of topics including government, law, politics, education, economy, literature, the arts and religion. Being very private about his religious beliefs, his views are preserved in the personal letters only, not public discourses.

Thomas Jefferson was raised Anglican though in his youth he came to reconsider many orthodox views. He called Paul to be a corrupter of Jesus^{as} original teaching and personally could not believe in Divinity, Trinity, Resurrection or Ascension dogmas. He simply conceived of Jesus^{as} as a man inspired by God, and one of mankind's great moral teachers, a spiritual leader and a social reformer.

According to him, the Four Canonical Gospels were *about* Jesus^{as}, not the *gospel of* Jesus^{as}. He desired to extricate the gospel of Jesus^{as} from the maze of superstitions and mythologies that grew up around the great teacher over time. In one letter he called Paul "the great Coryphaeus" who was in his words, "the first corruptor of the doctrines of Jesus".

The Age of Enlightenment was in full swing in the 18th century in America and Europe. The hallmark of the era was a tilt towards rationalization and secularization, which many took to mean anti-religion or anti-God. Jefferson was a child of the enlightenment but unlike many of the other adherents of the Enlightenment, Jefferson's rationalism led him to affirmation of faith rather than rejection of religion. However, for Jefferson, human reason became the sole arbiter of religious truth, not revelation or ecclesiastical authority.

His views on Jesus^{as} in many ways mirrored Islamic beliefs, particularly his stance on the unity of God. He could not reconcile a dual nature of Jesus^{as} –human consciousness and Divine consciousness at the same time within the same being. Jefferson rejected such doctrines perceiving them to be irreconcilable with Unity, but yet at the same time, unlike other so-called enlightened rationalists, he did not deny the existence of God or Creator. In his estimation, the amazing fine tuned universe could not be a product of chance and moreover, the moral compass implanted inside of man had to come from God.

In a letter to Benjamin Rush, he considered himself a Christian, though not

in the sense most Christians claim to be. He wrote (emphasis mine):

To the corruptions of Christianity I am indeed opposed, but **not** the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished anyone to be: sincerely attached to his doctrines in preference to all others and ascribing to him every **human excellence, believing he never claimed any other**"...that Jesus did not mean to impose himself on mankind as Son of God, physically speaking, I have been convinced...but that he might conscientiously believed himself inspired from the above is very possible.¹

The background of the letter was some claimed he was not a real Christian, even an infidel or atheist, based on his religious stand. The criticism had increased upon obtaining the office of President, which led him to write this while in his first term in office.

Most fascinatingly, he did not merely write about it; he took the extraordinary step of *creating* his own New Testament for his personal devotion. He removed all what he considered superstitious elements from the Canonical Gospels, including the resurrection and ascension, and included only the teachings of Jesus^{as} he saw as genuine.

He took his New Testament to be the *true* version of Christianity, not tarnished by Paul or early church figures. In 1804 he put together a 46-page document of verses expurgated from the Gospels, literally with scissors in hand, cutting and pasting together the portions of the Gospels he saw as genuine and not including the Pauline letters. The book was called *Philosophy of Jesus*. The process was described in his own words:

"I have performed this operation for my own use by cutting verse by verse out of the printed book, and arranging the matter which is evidently his (i.e. Christ's), and which is easily distinguishable as diamonds in a dunghill".²

In a letter written in 1816, describing the charges against him that he was opposed to Christ^{as}, he cited the document as proof they were wrong:

A more beautiful precious morsel of ethics I have never seen. It is a docu-

ment in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus –very different from the Platonists, who call me infidel and themselves Christian and preacher of the gospel, while they draw all their characteristic dogmas from what its author never said or saw.³

In 1819, he put together a more elaborate production entitled *The Life and Morals of Jesus of Nazareth*. In this work he again, with cutting and pasting, put form to his Gospel. Included now were side-by-side translations in Greek, Latin and French presumably for the reader to compare the different shades of meaning. The work was given to the Smithsonian Institute in Washington D.C. in 1895, and is presently housed there.

In a letter written in to an acquaintance in 1822 he further formulated his thoughts:

The doctrines of Jesus are simple and tend all to the happiness of man:

1. There is only one God and he all perfect. 2. That there is a future state of rewards and punishments. 3. That to love God with all thy heart and thy neighbor as thyself is the sums of religion...compare these with the demoralizing dogmas of Calvin, that: 1. There are three Gods. 2. That good works, or the love of our neighbor, is nothing. 3. That faith is everything, and the more incomprehensible the proposition, the more merit in its faith. 4. That reason in religion is of unlawful use. 5. That God, from the beginning, elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them; no virtues of the latter save.⁴

What is one to say of the corrupters of Jesus^{as} original beautiful and sublime teachings? He summarizes his position in the above letter (emphasis mine):

"They are mere usurpers of the Christian name, teaching a counter-religion made up of the deliria of crazy imaginations, **as foreign from Christianity as is that of Mahomet**"...I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither kings

nor priests, the genuine doctrine of one God is reviving, and I trust that there is not a young man living in the United States who will not die a Unitarian”.

Thus Christianity, stripped of its pagan mythology, has some semblance to Islam according to President Thomas Jefferson.

In another place he continues to propound his view that soon the belief of the true unity of God will become triumphant in all of America:

No historical fact is better established, than that the doctrine of one God, pure and uncompounded, was that of the early ages of Christianity...I confidently expect that the present generation will see Unitarianism become the general religion of the United States...the Athanasian paradox that one is three and three is one, is so incomprehensible to the human mind, that no candid man can say he has any idea of it, and how can he believe what presents no idea? He, who thinks he does, only deceives himself. He proves also that man, once surrendering his reason, has no remaining guard against absurdities the most monstrous, and like a ship without a rudder, is the sport of every wind. With such person gullibility which they call faith, takes the helm from the hand of reason, and the mind becomes a wreck.⁵

Jefferson was a great proponent and champion of religious freedom and tolerance. Some scholars of early American history have suggested the reason for his emphasis on tolerance was the fact he himself had controversial views.

He specifically mentioned Muslims among other religions being protected by religious freedom in the following words: (emphasis mine):

When the Virginia bill for establishing religious freedom...was finally passed...a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by **inserting the word ‘Jesus Christ’**, so that it should be read

‘departure from the plan of Jesus Christ, the holy author of our religion’. **The insertion was rejected by the great majority**, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and **Mahometan**, the Hindoo and infidel of every denomination.⁶

Thus according to him and supported by others, it was *more* appropriate to use general terminology in regard to Deity since America would be a place for people of *all* faiths. It is a testimony to the great foresight of the founding fathers.

That is not to say however, of course, that his entire religious world-view was completely consistent with Islamic philosophy and teachings. For instance, he did not necessarily believe in personal Divine revelation; Jesus Christ^{as} was perhaps inspired in a general sense, not that God literally spoke to him. One can find God in His creation, appreciate His Wisdom, and become inspired - not that he talks to people personally. According to Jefferson, certain people have the gift and genius, as Jesus^{as} did, to relate the Divine wisdom, and thus making others better human beings. It is special people like Jesus^{as} who had the ability to enunciate universally valid truths and make people more spiritually aware. The afterlife then becomes merely a continuation of the spiritual journey towards knowledge of God. Jefferson wrote:

Jesus^{as} was “herald of truths reformatory for mankind in general, but immediately of that of his own countrymen, impressing them the doctrine of a future state of rewards and punishments, and inculcating the love of mankind, instead of the anti-social spirit with which the Jews viewed all other nations.”⁷

It should be noted that consistent with Islamic teachings and in contradistinction with Church doctrine, Jefferson did not believe in an eternal hell.⁸

The similarity Jefferson had to Muslim belief is the middle ground he found which gave him deep personal satisfaction. He could not altogether reject Jesus^{as} as an imposter, for he believed in his essential goodness and piety. Yet he could not accept the Divinity and Trinity dogmas

either, seeing these concepts as exaggerations. Jesus^{as} in his final analysis was a most perfect human being and a role model for mankind. ♦

Addendum

In reviewing the various historic letters to and from Thomas Jefferson, an interesting quote will be presented.

The second president of the United States, John Adams wrote to Jefferson in 1821, discussing religious views. In the course of his letter, he wrote that Jews, Hindus and Muslims were awaiting a reformer of the age. Specifically regarding the expectations the Muslims had for the future, John Adams wrote:

“Some hundreds of millions of Mussulmans expect another prophet more powerful than Mahomet, who is to spread Islamism over the whole earth” (*Letter of John Adams to Thomas Jefferson*, 1821).

This is a remarkable quotation, clearly showing the eagerness Muslims of his time had for a messianic figure, an Imam, who would finally rejuvenate the faith.

The nineteenth century was indeed a period of tremendous expectation in many of the world’s great faiths. An Awaited One was prophesied in the books of each religious dispensation. Muslims were expecting the advent of Imam Mahdi and Promised Messiah who was also to be known by the name *Nabi-Ullah*, or Prophet of Allah, according to one tradition in *Sahih Muslim*.

Ahmadi Muslims believe Hadgrat Mirza Ghulam Ahmad^{as}, born in 1835, fulfilled the prophecy of the Promised Messiah in Mahdi. He made the claim in 1891. Since this *nabi-ullah* was to revive Islam and spread the message all over the globe that is why perhaps Adams wrongly assumed Muslims considered the coming Promised Messiah to be greater than even Prophet Muhammad^{sa}.

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If you ask me if I think America is the greatest power on earth, my answer would be “yes”. If I were alive in the year 1250 BC, living in Egypt, and someone asked me if Ramses II was the greatest power in the world, my answer would have been “yes”. If I lived in Rome, 450 AD and someone asked me if the Roman Empire was the greatest in the world, my answer would have been “yes”.



Perspectives... So Far So Good...

America is the greatest power on earth. I hear the President say this in his speeches. Other politicians make similar statements to convince us of this fact. We are also told that we are the greatest people on earth and no power on earth is going to be able to bring us down.

In American politics, these statements have always been common. Recently, however, there's been a change. The religious right has openly joined politicians in making these statements. In the past, they were low key, maybe concerned with the separation of church and state. Religious leaders are giving statements that Christian faith is the only one to be followed.

They have also made startling statements like Muhammad^{sa} was a terrorist (God forbid). Whether it's Robertson or Falwell, the message is the same. Christians are the only ones who will triumph. Now our President intermingles the religious message in his statement of us being the greatest power.

Listening to all of this, while channel-surfing, I was reminded of the parable stated in the Holy Qur'an. In Sura Kahf, Allah has presented a story of a conversation between two people. It's supposed to be between a Christian and a Muslim, taking place in the latter days.

The parable says that this man had a great garden with fruit trees on both sides and in between he grew corn. There were also flowing streams and everything grew in abundance. He was very proud of his garden. He said to his friend, arrogantly and boastfully, that he was richer than his friend, had great respect of the people and that his garden would never perish. He also said he didn't think the Day of Judgment would ever come. Even if it did, he would end up with an even better garden. The man's friend said to him, you do not believe in one God, and as far as I am concerned, I believe in Allah and I will not associate anyone with Him. You never know, Allah could give me something better than that garden. Maybe this garden will have a thunderbolt sent on it and it will become slippery ground.

Doesn't it sound spooky how today's statements from the American religious and political leaders match with that of the man in the parable. Aren't they the same arrogant statements; that we're the strongest power and Christians will have an even better place in heaven?

I haven't told you the scary part yet. The next verse says:

"And his fruit was actually destroyed, and he began to wring his hands for what he had spent on it, and it had fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord'. And he had no party to help him against Allah, nor was he able to defend himself."

Our statements about power, or certain conditions, are limited to the time frame in which we are living. A man falling from the top of the Sears Tower passed the 50th floor. A man stuck his head out and asked him, "How's it going?" He answered, "So far so good!" Now you know what I mean by the time frame in which a person is making statements.

We base a lot of statements on statistical analysis. I'm sure you have also heard that famous saying about statistics: "There is nothing so misleading in this world as statistics, and we have figures to prove it." It makes a big

difference how we use information. I can tell you a joke to explain this point.

There was a loud sound outside an airplane. The pilot got on the intercom and said, "One of our engines has failed. There is nothing to worry about. We have two other engines. I would just like to tell you that it will now take six hours instead of the four it would have taken us to get to New York."

There was another bang outside. The pilot got on the intercom again and announced: "Our second engine failed. There is nothing to worry about. The third engine is capable of running this plane. However, it will now take us eight hours to get to New York."

A passenger looked at the fellow sitting next to him and said, "This is ridiculous. If the third engine fails, I bet we'll be up here all night."

The Qur'anic parable I mentioned earlier was, and is, really sounding an alarm regarding the arrogance of the great powers in the latter days, who would be Christians. It also tells us that their destruction will come as a result of their arrogance and by associating partners with God. This arrogance is not limited to governments. Arrogance is also rampant amongst individuals.

The Promised Messiah has warned us about arrogance in clear and simple words. Although he always wrote and spoke with the help of the Holy Ghost, he made it a point to note that his writings specifically about arrogance were through the help of the Holy Ghost. He made this explicit point in his book *Nazoolul Masih*.

According to him, a person is arrogant if he believes that he is more learned, wiser or more proficient than his brother. A person is arrogant if he looks down on his brother because of his wealth, status or dignity. A person is arrogant if he makes fun of his brother and proclaims his physical defects. A person is arrogant who does not pray to God and does not render full obedience to the one commissioned by God. A person is arrogant who, out of pride, corrects the pronunciation of a word spoken by his brother. The whole passage must be read to comprehend the force with which he described the details of arrogance.

In my first Business Administration class back in college, we were told to write a one-

page essay on what makes America great. The professor told us there were only three students who had the correct answer. I happened to be one of them. The "correct" answer was its political and economic system.

It was a paper that wasn't going to be graded, so I spoke up: "I wrote that answer because I thought that's what you wanted to read, but I do have a question." I noted for the first 150 years America had the same political and economic system that it has now, but it didn't serve to make us great then. All we had were cowboys running around, hanging people for stealing horses. Why is it that it became great only in the last fifty years?

You can imagine how dubious the conversation became, and all of a sudden we had to get back to our textbooks. (Professors know how to dodge and altogether avoid the questions for which they have no answers. It must be part of the PhD curriculum.)

The fact is that the Holy Qur'an is clear: Allah bestows wealth on people to judge how they handle it. It's a trial. It is up to the individuals and nations to prove by their behavior whether or not they are worthy of it, and for how long.

If you ask me if I think America is the greatest power on earth, my answer would be "yes". If I were alive in the year 1250 BC, living in Egypt, and someone asked me if Ramses II was the greatest power in the world, my answer would have been "yes". If I lived in Rome in 450 AD and someone asked me if the Roman Empire was the greatest in the world, my answer would have been "yes".

I guess, like most people, I am a trusting soul, master of the apparent.

I know my answers in Egypt and Rome would have been proven wrong in due course. I don't know how long it will take to prove me wrong this time around. I can speak about the year 2007 AD and give you an answer. About the future, don't look at me. What do I know? I just told you I would have been wrong every time.

I just hope and pray that we don't reach the height of arrogance, as that of the Egyptians and the Romans ♦

Falaud Din Shams

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